THE

ANALYTICAL REVIEW,

For OCTOBER, 1792.

ASTRONOMY. NATURAL PHILOSOPHY. MATHEMATICS. &c.

ART. I. *Philoſophical Tranſactions of the Royal Society of London. For the Year* 1792. *Part I.* 4to. 221 pages, with three plates. Price 8s. ſewed. Elmſly. 1792.

THE firſt circumſtances that claim attention on opening this part of the Tranſactions are the beauty of the paper and preſs work, which are ſuch as ſcarcely to be exceeded, and ſeldom indeed equalled in this or any other country. There is no number prefixed to this volume in the title page, and by the ſignatures of the ſheets it appears, that this omiſſion was intentional on the part of the editors; doubtleſs from the conſideration that in their regular mode of annual publications, the date of the year anſwers every purpoſe of ſuch enumeration.

We ſhall, however, take leave of theſe ſubordinate objects, and proceed, without farther preface, to the papers themſelves.

I. *On the Ring of Saturn and the Rotation of the fifth Satellite on its Axis.* By William Herſchel, LL. D. F. R. S.—In a former paper * upon the phenomena of the planet ſaturn, our aſſiduous author hinted at a diviſion of the ring of ſaturn as the means of accounting for the appearance of a concentric dark band upon the ſurface. This ſurmiſe was expreſſed with becoming doubts, and remained to be confirmed or removed by obſervations to be made on the other ſurface of the ring when it ſhould come to be enlightened: for it is plain, that an extremely thin plane, if perforated, muſt exhibit apertures of the ſame figure, when viewed on either ſurface at like relative poſitions; though it is highly improbable that ſtains or ſuperficial obſcurities on one ſide ſhould correſpond in all reſpects of colour, figure, and poſition, with others on the oppoſite ſide or ſurface.

The obſervations of Dr. Herſchel are, in ſubſtance, as follow. 1. The black belt of the ring ſuffered no change in its figure during ten years obſervation, except ſuch exceedingly minute changes as were alſo obſerved in the ring itſelf. 2. Its outline was always well defined, its breadth every where the ſame, and its colour the ſame as that of the ſurrounding heavens. 3. The dimenſions correſpond with thoſe afforded by obſervations of the

* Phil. Tranſ. Vol. LXXX. Part 1.

other ſurface. 4. The dimenſions are:—Inſide diameter of the ſmalleſt ring 5900 parts.—Outſide diameter 7510 parts.—Inſide diameter of the largeſt ring 7740.—Outſide diameter 8300.—Breadth of the inner ring 805.—Breadth of the outer ring 280.—Breadth of the vacant ſpace 115.

Hence it is eſtabliſhed, that the ring of Saturn conſiſts of two detached concentric parts. The doctor proceeds to review his determinations of its rotatory motion as aſcertained in the paper before alluded to. By compariſon of the poſitions of the ſpots upon the ring, he finds that the period of 10 hours, 32 minutes, and 15.4 ſeconds * belongs to the thin, narrow, outer ring, and that the inner ring revolves on its axis with great velocity, though not ſatisfactorily to be aſcertained without farther obſervations.

Various aſtronomers have aſſerted, that the ring of Saturn is marked by a conſiderable number of concentric dark lines, and theſe have been ſo differently deſcribed on ſeveral occaſions as to afford ground for an inference that the ring is of a changeable nature: and a leſs cautious philoſopher, in poſſeſſion of ſuch inſtruments as Dr. Herſchel's, would, without heſitation, have pronounced theſe aſſertions and reſults erroneous, as the appearance of double and treble images is not unuſual in other teleſcopes when very high powers are uſed. But he has ſhown proper reſpect to the great men to whom he refers, by examining their poſitions with much care and attention. The conſequence of his examination, however, is, that there is no probability that any diviſions of the kind alluded to are to be found in the ring.

The extreme diameter of the outer ring, reduced to the mean diſtance of Saturn, was found, by the mean of twelve obſervations, taken at three ſeveral times by the forty feet and twenty feet reflectors, to be 46″.677. And this anſwers to 7′ 25″.332 at the mean diſtance of the ſun.

A periodical and regular increaſe and diminution of the light of the fifth ſatellite of Saturn, in like parts of its orbit, was formerly obſerved by Caſſini in 1705; ſince by Mr. Bernard in 1787; and lately, for the interval of twenty revolutions, by our author. From theſe facts, Dr. Herſchel infers, that it revolves upon its own axis in the ſame time as it deſcribes its revolution in its orbit. Whence it appears probable, that the other ſecondaries of our ſyſtem, as well as this and our moon, are governed by the ſame law of rotation.

By very careful and repeated admeaſurement, the greateſt elongation of the fifth ſatellite, reduced to the mean diſtance of Saturn, was found to be 8′ 31″.97. From this datum, and the periodical time, an induction may be made of the quantities of matter in the primary planet, much nearer the truth than has hitherto been done; but not ſtrictly accurate, if it ſhould hereafter appear, by meaſures taken in the oppoſite part of the orbit, that its figure is conſiderably elliptical.

II. *Miſcellaneous Obſervations.* By William Herſchel, LL. D. F. R. S.—1. Account of a teleſcopic comet. 2. The periodical

* Phil. Tranſ. Vol. LXXX. p. 486.

variation

variation of light in O Ceti is 331 days 10 hours and 19 minutes, deduced by compariſon of the ancient and modern obſervations, but with ſome irregularities. 3. The ſtar in the neck of Hercules, numbered 55 in Flamſtead's Catalogue, has diſappeared. 4. On the 22d of October, 1790, a number (about 150) of ſmall, bright, and luminous points were ſeen by a 20 feet reflector upon the moon's diſk during a total eclipſe. Their light did not much exceed that of mons Porphyrites *Hevelii*, and the doctor does not venture to make any conjecture reſpecting their cauſe.

III. *Experiments and Obſervations on the Production of Light from different Bodies.* By Mr. Thomas Wedgwood.—After giving a conciſe enumeration of the diſcoveries of others in this department of natural philoſophy, Mr. W. proceeds to relate his own. He obtained light from bodies by heat and by attrition. Of theſe experiments he has given copious details, which do no ſmall credit to his abilities as an experimental philoſopher: we ſhall, nevertheleſs, refer the reader to the paper itſelf, as well becauſe they cannot be abridged with preciſion, as that the concluſions to which they may hereafter lead are at preſent too remote to be eaſily deduced.

Mr. W., from his obſervations on the phoſphoriſm of bodies heated on an iron plate, and the power of accenſion exhibited by the luminous parts of bodies abraded by ſtrong friction, is diſpoſed to conſider the effect of friction in this particular as dependent merely on the heat it cauſes.

IV. *Experiments on Heat.* By Major-General Sir Benjamin Thomſon, Knt. F. R. S.—If the capacities for heat in all bodies were the ſame, however various their chemical ſtate, or if their conducting powers did not differ, it would follow as a conſequence in the firſt caſe, that the common temperature of all things being once acquired, would never after afterwards change; or in the ſecond caſe, that the reſtoration of the temperature, when changed, would be made by gradations invariably the ſame. To aſcertain the conducting power of bodies, with regard to heat, is therefore an object of the firſt importance, as well for the advancement of ſcience, and its remoter benefits, as for the immediate good conſequences ariſing to ſociety in the management and œconomy of that heat which in ſo many proceſſes is continually accumulated, and often waſtefully expended. This is the purſuit of ſir B. Thomſon's paper.

His experiments were made by fixing a thermometer in the centre of a ſpherical glaſs bulb, with a tube proceeding from the ſame. The conducting ſubſtances were made to occupy the ſpace between the ball of the thermometer and the outer glaſs. Heat was given to this apparatus by plunging it in boiling water till the thermometer indicated a few degrees above 75°. It was then taken out and held over a veſſel of pounded ice and water, until the mercury fell to 75° preciſely, at which inſtant it was plunged into this laſt mixture, and its gradual cooling obſerved by a watch indicating half-ſeconds. The conducting powers were of courſe inverſely in proportion to the times of cooling.

Trials were made with common air, with raw ſilk, ſheep's wool, cotton wool, fine lint, beaver's fur, hare's fur, and eider down, occupying the ſame ſpace, and of equal weights, except the firſt. The conducting power of theſe bodies ſo ſituated did not differ ſo much as might have been expected from their properties as clothing. But by a ſeries of judicious variations in the experiments, which afford a proof of ſuperior addreſs in the inveſtigator, we are at length led to the concluſion, that the power by which the furs of animals, and the artificial coverings we make uſe of are enabled to retain the heat, depends almoſt entirely on the air included in their interſtices; that is to ſay, the air is very nearly a non-conductor of heat, but conveys it from bodies by the ſucceſſive contact of a ſtream of the fluid; the heated air continually riſing and giving place to another colder maſs of the ſame fluid: but theſe light ſubſtances being ſtrongly attractive of the air, and oppoſing a very conſiderable reſiſtance to its motion, prevent it from operating in this way, and conſequently are the means by which the bodies of animals become enveloped with a coating of air, ſufficient to prevent the tranſmiſſion of their heat.

This doctrine is fully and very clearly illuſtrated by ſir Benjamin, by applying it not only to the effects of the furs of animals of cold climates, and the advantages received by the earth from the non-conducting air included between the parts of ſnow, but alſo to ſuch of its conſequences as are evinced by the winds and various other atmoſpherical phenomena.

V. *A new Suſpenſion of the magnetic Needle, intended for the Diſcovery of minute Quantities of magnetic Attraction: alſo an Air Vane of great Senſibility: with new Experiments on the Magnetiſm of Iron Filings and Braſs.* By the Rev. A. Bennet, F. R. S.—This ſuſpenſion conſiſts of a ſmall thread of a ſpider's web. Mr. B. has aſcertained, that its force of torſion is ſcarcely poſſible to be appreciated; for a piece of the thread about two inches and a half long, being twiſted by means of a ſpinning wheel about eighteen thouſand revolutions, was ſhortened to one inch and a half, but did not then exhibit force of retorſion ſufficient to move a ſmall piece of the fibre of a gooſe quill which was attached to it.

The obſervations and diſcoveries afforded by this very delicate apparatus were—1. Light ſubſtances ſuſpended under a cylindrical glaſs were attracted at the diſtance of ſeveral feet by other bodies very ſlightly warmed, and were repelled by cold bodies; an appearance ſuppoſed by Mr. B. to ariſe from the influence of atmoſpheres of heat acting like electricity. We are a little inclined to think, it was an electric affection produced by heat and cold upon the ſurrounding glaſs. 2. Upon making an attempt to aſcertain the momentum of light againſt ſmall bodies ſuſpended in this way the reſult was uncertain. 3. The ſpiders threads, though ſo very moveable, are unfit for electrometers, becauſe they do not change their electric ſtate but with difficulty. 4. The increaſe of magnetic attraction in iron filings made to effervesce with diluted vitriolic acid, as aſſerted by Cavallo in the 77th volume of the Phil. Tranſ., is a fallacy; for it ariſes chiefly from

from the larger ſpace occupied by the filings, which produces the ſame effect as if a vertical magnetic bar were lengthened by an addition to its upper end. And the experiment ſucceeds as well when the filings are raiſed by the mere mechanical addition of ſand, without the acid or water. 5. Inflammable air is not magnetic. 6. Braſs owes the magnetiſm it may happen to poſſeſs to iron.

VI. *Part of a Letter from Mr. Michael Topping to Mr. Tiberius Cavallo*, F. R. S.—The object of this letter is to deſcribe the operations by which the length of an extended baſe line, meaſured on the coaſt of Coromandel, was aſcertained by Mr. T. unaſſiſted by any other man of ſcience. It lies between the latitudes 11° 33′ 22″ north, and 11° 39′ 4″ north, upon the rhumb north 3° 29′ eaſt, and is 11,636 Engliſh yards long. It was meaſured upon a peculiarly level and ſmooth ſandy beach, concave towards the ſea, and on that account divided into ſix right lined portions, the angular poſitions of which were determined by a theodolite, taking the mean of many obſervations. Rods of twenty-five feet long, with convex braſs ferrules at the ends, adjuſted at the temperature of 87° by a two foot braſs ſector of Adams's, were uſed in this admeaſurement, which was twice performed. The difference between the two admeaſurements was two feet four inches and a half, which is leſs than the fifteen thouſandth part of the whole.

This meaſured baſe makes the exterior ſide of the thirty-third triangle of a connected ſeries of oblique triangles carrying along the coaſt from the ſteeple of Fort St. George.

VII. *Deſcription of Kilburn Wells, and Analyſis of their Water.* By Mr. Joh. Godfr. Schmeiſſer.—This chemiſt has made a good analyſis of the Kilburn water. He finds that 24 pounds of it contain

Fixed air — —	84	cubic inches.
Hepatic air — near	36	
Vitriolated magneſia —	910	grains.
Vitriolated natron —	282	gr.
Muriated natron —	60	gr.
——— calcar. earth —	6	gr.
Aerated magneſia —	12½	gr.
——— calcareous earth	24	gr.
Calx of iron — —	3⅛	gr.
Reſinous matter —	6	grains.

VIII. *Obſervations on Bees.* By John Hunter, Eſq. F. R. S.—This is a very excellent treatiſe on an inſect, concerning which much inaccurate matter has been publiſhed. As it conſiſts, for the moſt part, of the inveſtigation of facts difficult to be aſcertained on account of the habits of the animal, we find much intereſting information, though little of ſuch a nature as to be capable of abridgement or extract. The paper is divided into ſections, of which we therefore ſhall give little more than the heads.

The bee is a very generally diffuſed animal, found in every quarter of the globe; very irritable in defence of its property, but in other ſituations harmleſs. Its heat is nearly equal to that

of a quadruped. They conſiſt of a queen or female breeder, female nonbreeders, and males. Account of their ſwarming; their various works; royal cell; eggs; bee bread; excrement of the maggot; chryſalis ſtate; ſeaſon when the different operations take place. Of the queen. Number of queens. Of the male bee. The labouring bee Of the parts concerned in the nouriſhment of the bee. Bees have all the five ſenſes, and a voice independent of the vibration of their wings. Of the parts of generation. The ſting. Duration of life ſcarcely aſcertainable, except in the male.

IX. *Meteorological Journal kept at the Apartments of the Royal Society.*—The mean height of the thermometer without, for the whole year 1791, was 50°8. Thermometer within 58°2. Barometer 29 87 inches. Quantity of rain 15.310 inches. But we find, by a note, that this laſt by compariſon with other rain gauges in or near London, proves remarkably deficient. v.

HISTORY.

ART. II. *The Secret Hiſtory of the Court and Reign of Charles IId, by a Member of his Privy Council. To which are added introductory Sketches of the preceding Period, from the Acceſſion of James I.; with Notes, and a Supplement, continuing the Narrative in a ſummary Manner to the Revolution.* By the Editor. 2 Vols. 8vo. 1038 Pa. Pr. 13s in Boards. Bew. 1792.

THE original MS. of the work before us was, as the editor informs us, put into the hands of Dr. Shebbeare, by the late lord Chatham, in order to prepare it for publication; but Shebbeare was in his heart a tory, and having another MS. nearly on the ſame ſubject, and more agreeable to his own ſentiments, given him a little time after, he reſolved to print the latter, and to prevent if poſſible the appearance of the former. Finding, however, many parts of his favourite MS. very defective, the doctor took the liberty, before he returned the other work to lord Chatham, to ſelect from it whatever he thought would coaleſce with his tory performance, and filled up other chaſms by his own ingenuity. The work was publiſhed by Shebbeare with lord Clarendon's name, and being unexpectedly claimed by one of his deſcendants, the doctor choſe rather to give up the eventual profits than diſcover his own artifice. The Oxford editors, without any further inquiry, took Shebbeare's copy, and printed it as a continuation of Clarendon's life; and this our editor offers us an apology for the fameneſs and ſimilarity of many paſſages in that work with that which he now offers to the public.

From this and ſeveral other paſſages in the notes, it is evident, that the editor wiſhes the public to receive the volumes before us as the work of the celebrated Clarendon. He however has not informed us by what means the MS. came into his hands; and we conceive, that entirely to remove all doubts, the original ought to be lodged in ſome public repoſitory, for the inſpection of the curious; by which means its authenticity might be perfectly

eſtabliſhed

eſtabliſhed by thoſe who are converſant in the chirography of the times.

The introductory part of theſe volumes, which is written by the editor, opens with the reign of James I.—He notices firſt the joy of the Engliſh on receiving the young monarch, and this is followed by no indifferent character of James. P. xix.

'Nature had never deſigned James for any higher office than to ſuperintend a ſchool, or, at moſt to rule a college in the country that gave him birth; not to preſide over a great, independent, and aſpiring nation. Full of the moſt extravagant notions of the royal prerogative, and bloated with a ſtill more ridiculous conceit of his own learning, judgment, and even infallibility, he expected from paſſive ſubjects a tame ſubmiſſion to all his ſovereign dictates; and looked upon public councils, or parliamentary aſſemblies, merely as the ornaments, not the eſſentials, of the conſtitution.'

The picture of manners which the editor has drawn on this occaſion is very appoſite to the circumſtances which ſucceeded.

P. xxiii. 'A great and good prince, in James's ſituation, would have exulted at this improvement of the people, whom he was come to govern; and, by every judicious endeavour to accelerate and promote it, would have confirmed their favourable preconceptions of his wiſdom and liberality. Inſtead of engaging in religious controverſies, in order to diſplay his ſcholaſtic acquirements, he would have encouraged a free diſcuſſion of important truths, and relieved ſectaries from the cruel rigour, with which they had been before perſecuted. Far from wiſhing to dictate to his parliament what laws they were to regiſter, what taxes he was reſolved to impoſe, or what ſchemes of government he intended to make them comply with, he would have liſtened to their juſt remonſtrances: he would have cheriſhed the newly kindled flame of liberty: he would have diſtinguiſhed with peculiar marks of favour the ableſt aſſertors of their country's rights: he would have adopted no meaſure, but what was cordially approved by the unbiaſſed repreſentatives of a free people. James, by purſuing a different line of conduct, forfeited the eſteem of his ſubjects; and more ſilly than the dog in the fable, by too eagerly graſping at imaginary power, he not only let ſlip the real authority, with which the laws had inveſted him, but alſo the more deſirable influence, that ſound policy, and its inſeparable concomitant, true patriotiſm, could not have failed to procure.'

The partiality of James to his own countrymen is evinced by ſeveral inſtances, and our editor obſerves, that as to the parliamentary hiſtory of this reign, it is little more than a detail of his quarrels with the champions of liberty. He was however driven to the meaneſt expedients for the raiſing of money by benevolences, loans, and particularly by the *ſale* of *titles*. He raiſed at one time above 200,000l. by the inſtitution of hereditary baronets.

After noticing the unwarrantable conduct of Charles I., the editor beſtows ſome high encomiums upon the petition of right, which, he obſerves, will do immortal honour to the memory of ſir Edward Coke, who drew it up. The other act of conſtitutional

importance paſſed in this reign was the Triennial bill: and this he very ably vindicates from the charge of Mr. Hume, viz. "that it was an innovation in the conſtitution."

Of the commonwealth he remarks, that they framed excellent laws for protecting the liberties and properties of the governed againſt all poſſible fraud, rapine, or oppreſſion; they managed the revenue with great frugality; delay, chicanery, and corruption were baniſhed from the courts of juſtice. This adminiſtration improved the colonies, produced the navigation act, and retrieved the naval glory of England. The land forces when Cromwell ſeized the reins of government were 80,000 men, the fleet the firſt in the world, and the treaſury contained 500,000l.

The work itſelf commences with an account of the triumph of the royaliſts at the reſtoration. Notwithſtanding, however, this burſt of public acclamation, the author thinks the power of the king was not ſo well eſtabliſhed as might appear. The king brought with him the council and the friends who had been attached to him in his exile. Hyde, Ormond, Colepepper, and ſecretary Nicholas were the perſons moſt in his confidence, and lived in the utmoſt harmony together. In an introductory character of Charles II. the author remarks, that his inattention and ſuppoſed ingratitude to his friends did not proceed from real corruption of heart, but from levity of mind, his attachment to his miſtreſſes and favourites, and his unbounded profuſion. P. 18.

'It may be farther urged in extenuation of the king's ſuppoſed ingratitude, that he took a ſurfeit of importunate claimants almoſt in the very firſt moments of his reſtoration. Upon his arrival at Canterbury, within three hours after his landing at Dover, he found many, who, from their own ſufferings, or thoſe of their fathers, and their conſtant adherence to the ſame principles, were juſtly looked upon as his moſt faithful friends; and who now waited with joy to kiſs his hand. They were received by him with open arms, and with ſuch flowing expreſſions of grace, that they eaſily aſſured themſelves of the accompliſhment of all their deſires from ſo affable and generous a prince. Some of them, that they might not loſe the firſt opportunity, forced him to give them an immediate audience, in which they reckoned up the inſupportable loſſes undergone by themſelves, or their fathers, and ſome ſervices of their own; and thereupon demanded the preſent grant or promiſe of particular offices, with ſuch confidence, and ſuch tedious diſcourſes, that the king was extremely nauſeated with their ſuits, though he knew not how to break from them. In this irkſome ſituation he was detained for ſome hours; and did, in truth, from that time contract ſo great an antipathy to the perſons of ſome of thoſe troubleſome applicants, though men of the firſt diſtinction, that he never afterwards received their addreſſes with his uſual grace or patience; and rarely granted any thing they deſired, though the matter was more reaſonable, and the manner of aſking much more modeſt.'

Monk, moreover, had the conſcience to preſent a liſt of no leſs than ſeventy perſons to be preferred, moſt of them inimical to the king's intereſt; and when this liſt was objected to by Hyde, he

he had the baseness to say, that he did it only to delude a number of persons whom he had promised to recommend, but was not serious in expecting them to be preferred.

Nothing could equal the magnificence with which the king was received in London, or the adulation of the parliament. The editor remarks, that the vote for the ceremony of prostration before the king was presented by Denzil Holles, one of the five members whom Charles I. had attempted to seize with his own hands.—Such is man! The author bears honourable testimony to the loyalty of the presbyterians. P. 30.

'It is true the presbyterians were very numerous in the house, many of them men of eminent abilities, and had a great party in the army, and a greater in the city. But, if we except their aversion to episcopacy, they were desirous of giving the king every other proof of their loyalty and obedience. They were loud in their invectives against "the authors of his father's murder;" and denounced the severest judgments not only against "those monstrous parricides," but against "all Cromwell's principal adherents." They took all occasions to declare, and used every endeavour to make the king believe, that the power and interest of their party had been the chief means of bringing him home; and that the very covenant had at last done him good, and expedited his return, by being again hung up in churches, from whence Cromwell had cast it out, and by their ministers pressing upon the consciences of all those who had taken it, "that they were bound by that clause, which concerned the defence of the king's person, to take up arms, if need were, on his behalf, and to restore him to his rightful government."

The two circumstances for which the king was most eager, were the disbanding of the army and the settlement of the revenue.—But the jealousies and disunion of the royal party were still more fertile sources of uneasiness to the new monarch: the debauchery, drunkenness, and intemperance of the royalists, kept up continual animosities among them. To the perplexity and uneasiness which the king experienced on these accounts, our author attributes the dislike to business which he contracted, and the habits of dissipation into which he plunged.

The poor adherents to the royal cause were all disappointed (though Charles had pledged himself to them by the most solemn promises) by the insatiable avarice of Monk and his wife. The former insisting on most of the superior posts for himself, and the latter selling openly all the inferior places. The indolence of the king led him to transfer all the cares and perplexities of business to a select committee, viz. Hyde, lord chancellor; Southampton, lord treasurer; Ormond, lord steward; Monk, master of the horse; and the two secretaries. In the privy-council at large great differences prevailed, and even among the select committee jealousies soon began to take place. The duke of York and the chancellor, notwithstanding the family connexion which had in effect taken place, disliked each other. The duke was strongly attached to popery and arbitrary power; the chancellor, though a friend to monarchy, was equally averse to popery and despotism. The prejudices which in the civil wars the chan-

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cellor had imbibed againſt the preſbyterians, led him (according to this his own confeſſion) into great errors and miſconduct; and the openneſs of his character expoſed him greatly to the artifices of others.

The declaration from Breda had proclaimed a general pardon, excepting only to ſuch perſons as ſhould be hereafter excepted by parliament. This clauſe was now laid hold of to tamper with both houſes for increaſing the number of exceptions. The king felt neither gratitude nor revenge, but the duke was implacable and malevolent, and by his plauſible addreſs gained over the chancellor and ſecretary Nicholas. Monk and his confident, ſecretary Morrice, were eager to diſplay their loyalty by the ſacrifice of their old friends. Southampton and Ormond were the only two who pleaded the cauſe of liberality and mercy. The commons at firſt agreed to except only nine of the late king's judges out of the general pardon; and on the 6th of June a proclamation was iſſued, commanding all who had aſſiſted at the trial to ſurrender themſelves: ſeveral, therefore, who lay concealed, relying upon the favourable conſtruction which was generally put upon the proclamation, ſurrendered, and were committed to the tower. To the above liſt of nine the commons added twenty other perſons, who, though not immediate agents in the king's death, were yet to ſuffer ſome pains and penalties, not extending to death. The lords, when the bill was ſent up to them, avenged their own wrongs, by extending the exception to all who had contributed to the death of any nobleman, and to all who had in *any ſort* been acceſſary to the king's death. Finding, however, that the people regarded theſe perſecutions with a ſuſpicious eye, Charles repaired to the lords, and made a ſpeech, perſuading them to clemency towards all who had not been immediately concerned in the death of the king; but he uſed no endeavours to ſecure their compliance with this ſpeech. By the act which paſſed, forty-nine of the king's judges were excepted, as well as ſir Henry Vane and Lambert, and moſt ſevere penalties were inflicted on many others. An act was paſſed in the ſame ſeſſion fixing the intereſt of money at ſix per cent. Ample ſupplies for the profuſion of the court were voted; and commiſſioners were appointed to ſuperintend the diſbanding of the army and navy.

The preſbyterians were very ſucceſsfully duped by the manœuvres of the king, who certainly poſſeſſed no religion, but hated the ſectaries, becauſe they had given him moſt trouble. In the perſecution and ſacrifice of the late king's judges, and the other excepted perſons, we find the moſt determined cruelty and the moſt ſavage artifice exerted. The common forms and ordinary appearances of juſtice were precluded; thoſe who had voluntarily ſurrendered on the faith of the proclamation, were convicted and condemned; and the execution was attended with every circumſtance of horror and barbarity:—they were cut down immediately and their bowels taken out while they were yet alive, and burned before their eyes. In the proſecution of Vane and Lambert the faith of both king and parliament was ſhame-

fully

fully violated;—the conviction of Vane, moreover, was in direct oppoſition to the law of the land.

On the 13th of September, 1660, the king's youngeſt brother, the duke of Glouceſter, died of the ſmall pox; and in the beginning of November the queen mother arrived from France. As ſhe was always notorious for a love of political intrigue, ſhe now came to effect ſeveral negociations; one of which was a match between the princeſs Henrietta and the duke of Orleans; and another to prevent a connexion between the duke of York and the chancellor's daughter. Of this tranſaction the following is an account. P. 148.

'Mrs. Ann Hyde, the chancellor's eldeſt daughter, had, during the exile of the royal family, been appointed one of the maids of honour to the princeſs royal, whom ſhe afterwards accompanied, in the year 1657, upon a viſit to the queen-mother at Paris. There it was that the duke of York firſt ſaw, and admired her. Trained up in his ſiſter's court, which was almoſt a ſchool of amorous intrigue, and aided by perſonal charms and a bewitching addreſs, ſhe ſo artfully fanned and inflamed his paſſion, that he determined to marry her; and they were contracted at Breda the very winter before the reſtoration. The duke's affection for her, when beyond the ſeas, was a matter of ſuch notoriety, that it was impoſſible her father and mother could have been unacquainted with it; but the chancellor had very weighty reaſons for diſſembling all knowledge of it.

'Immediately after the king's return, and ſecure eſtabliſhment on the throne, the chancellor ſent for his daughter, who was ſtill abroad, waiting for the favourable iſſue of affairs. As ſoon as ſhe arrived in England, the duke took an early opportunity of acquainting the king with the violence of his paſſion, and with the intercourſe, which had taken place between him and the young lady. He mentioned their having been contracted at Breda; ſaid ſhe was advanced in a ſtate of pregnancy; declared that his happineſs depended upon an honourable union with her; and then falling upon his knees, earneſtly conjured his majeſty to permit him publicly to marry her. The king was very much perplexed at this diſcovery; but finding that matters had been carried too far, and that in fact the parties had been already privately married by the duke's chaplain, he made a virtue of neceſſity, and told his brother with his uſual pleaſantry, "that what was done could not be undone; and that he muſt drink as he had brewed."

'All this was ſettled in the beginning of September; but as the princeſs of Orange, and the queen-mother with the reſt of the family were ſhortly expected, the duke thought it adviſable to defer the public avowal of his marriage till he could gradually ſoften the prejudices of thoſe, who, he knew, would be very averſe to it. In the mean time, the chancellor acted with great diſcretion; and when the matter was laid before him, as a member of the privy-council, he teſtified ſuch readineſs to ſacrifice all the natural feelings of a father to the honour of the crown, by earneſtly recommending the diſſolution of the match, as greatly increaſed the king's eſteem for him, and made his majeſty reſolve

that

that no diſgrace ſhould be put upon the family of a man, who ſhewed himſelf at once ſo diſintereſted and unambitious.

'But, on the arrival of the princeſs of Orange, whom the king and duke went to receive at Dover, and conduct to town, this matrimonial buſineſs took a new and very unexpected turn. The duke diſcontinued his former private viſits to the chancellor's daughter; and a general report prevailed that the match was finally broken off. The queen had before written to the duke a very ſharp letter full of indignation, that he ſhould have ſo low thoughts as to marry ſuch a woman; and now ſhe ſent the king word, that ſhe was on the way to England, "to prevent with her authority ſo great a ſtain and diſhonour to the crown."

'The chancellor's enemies now anticipated his certain diſgrace: they ſaid, that the queen was coming on purpoſe to complain of him to the parliament, and to apply the higheſt remedies to prevent ſuch a miſchief: they farther aſſerted, that the duke was not married, and never would be, having lately diſcovered unqueſtionable proofs of the lady's infidelity. There were, indeed, ſome grounds for this aſſertion; as ſir Charles Berkley, the duke's chief favourite, and devoted to the queen's ſervice, had, in order to prevent the match, informed the duke, "that he was bound in conſcience to preſerve him from taking to wife a woman ſo wholly unworthy of him: that he himſelf had lain with her; and, for his ſake, would be content to marry her, though he knew well the familiarity the duke had with her." This evidence, preſented by a perſon ſo much truſted by the duke, made a wonderful impreſſion on him, ſo that he eaſily yielded to his ſiſter's perſuaſions to deny his marriage, and never more to ſee the woman that had been ſo falſe to him.

'This change in the duke's affection and purpoſes made the king very uneaſy. He ſaw that the intrigues of his mother and her party would create much confuſion; and that, in their endeavours to break off the marriage, they farther aimed at the downfall of the very perſon whom he himſelf moſt truſted for relief from the cares of buſineſs. His majeſty therefore reſolved to ſupport the chancellor againſt their deſigns; but wiſhed to avoid, if poſſible, an open rupture with his own family, particularly with the queen-mother. She was now ready to embark, inflamed and haſtened by this occaſion; and it was fit for the king and the duke to wait on her at the ſhore. But, before his majeſty's going, he left with the attorney-general a warrant ſigned for creating the chancellor a baron, which he commanded to be ready to paſs the ſeals againſt his return. By conferring this dignity upon the chancellor at the preſent juncture, he intended to ſhew his own unabated regard for him, and thereby to diſcourage the clamour and violence of his enemies.

'Nothing could have been better contrived to anſwer the deſired end than ſo well-timed an inſtance of the king's partiality. It could not be regarded as any affront upon the queen, as it preceded his majeſty's interview with her. She did not loſe a moment at their firſt meeting to expreſs her indignation to the king and duke with her natural paſſion. The duke aſked her pardon for having placed his affection ſo unequally, of which he was

ſure there was now an end; adding, that he was not married, and had ſuch evidence of the woman's unworthineſs, that he ſhould no more think of her. The queen was ſatisfied with this declaration, and had no doubt of prevailing to the utter overthrow of the chancellor, as the king heard all that was ſaid about the affair, without any reply or debate. But when the chancellor was ſeen next day in parliament in the robes of a peer, his enemies were confounded, and began to feel the weakneſs and folly of their deſigns againſt a man, who was thus ſhielded by royal favour.'

The queen-mother, thus diſappointed, turned her rage from the father to the daughter, whom her inſtruments loaded with calumnies, but whoſe innocence was ſoon entirely eſtabliſhed; and finding at length her efforts all in vain, ſhe put on the maſk of diſſimulation, and publicly received her daughter-in-law with affected regard.

In the parliament of this year ſeveral grants of money were made to the royal family, and in particular a perpetual exciſe was eſtabliſhed, under pretence of purchaſing from the crown the feudal rights of wardſhip, purveyance, &c. The court, however, failed in a project to make the crown independent, which was ſuggeſted by ſome members. On this our editor remarks. P. 160.

'The writer of the Secret Hiſtory is rather too delicate in ſuppreſſing the names of ſuch traitors to their country. One of them, however, has been conſigned in other records of thoſe times to the juſt deteſtation of poſterity. This was Alexander Popham, one of the leaders of the houſe of commons, who aſſured the king, that with the aid of the court-party, he could procure an act for ſettling on his majeſty and his ſucceſſors two millions a year, which would relieve him and them from any dependance on parliament, except in extraordinary caſes. The king catched at the propoſal with avidity, and ſpoke of it to the chancellor in terms of the warmeſt approbation. The chancellor's reply muſt ever do him honour. "The beſt revenue," ſaid he, "your majeſty can have, is the affection of your ſubjects. Truſt to them, and you will never want ſupplies in time of need." It is ſaid, that the chancellor's oppoſition to this meaſure, and his ſucceſsful exertions in bringing over other members of the cabinet to his way of thinking were not ſoon forgotten, and afterwards proved one of the chief cauſes of his diſmiſſion.'

On the 29th of December the king diſſolved the parliament.

Scotland, under Cromwell, had been completely united with England:—it ſent repreſentatives to the Engliſh parliament, and was taxed by a vote of that body in common with the reſt of the kingdom. Charles, unwilling to be thought to do any thing after the ſyſtem of the uſurper, and conceiving that he could more eaſily manage a Scotch, than an united parliament, reſtored things entirely to their ancient footing. Notwithſtanding his prejudices againſt Scotland and the kirk, however, ſome of that nation were preferred; among whom the moſt conſpicuous were duke Hamilton, and the earl of Lauderdale; the latter of whom was appointed ſecretary of ſtate for Scotland. A combination

was

was formed for detaching Lauderdale from the confidence of the king, but his addreſs was ſo conſummate, and he adapted himſelf ſo completely to the paſſions and prejudices of Charles, that he ſoon had the whole management of Scotch affairs committed to him. P. 187.

'Even his want of the external accompliſhments of a courtier very much promoted his ſucceſs; for while the poliſhed addreſs of men of real integrity was often ſuſpected, his roughneſs of language and vehemence of manner wore ſuch an impoſing ſtamp of ſincerity, as gave an irreſiſtible force to all his moſt fraudful inſinuations.'

Of the marquis of Argyle the following is our author's account. P. 189.

'The ill-fated perſon I am now to ſpeak of was the marquis of Argyle, a man of great addreſs, but of ſtill greater zeal for the preſbyterian government both in church and ſtate, to which he certainly fell a victim. He had been one of the principal leaders in the Scotch parliament that proclaimed the king after his father's death, and made him an offer of the crown, but upon terms, which the king ſubmitted to only from motives of political neceſſity. The marquis had certainly a conſiderable ſhare in dictating thoſe terms, which he thought highly neceſſary for the preſervation of his country's civil and religious rights; but it muſt alſo be acknowledged, that after the king's accepting the conditions and taking the preſcribed oaths, no man paid him ſo much reverence and outward reſpect, and gave ſo good an example to all others with what veneration the king ought to be treated as the marquis did. He took care, indeed, to remove from about the king's perſon all thoſe, however agreeable to his majeſty, whoſe ſentiments and principles he looked upon as inimical to the intereſts of Scotland. Yet his natural jealouſy of their counſels might be admitted as ſome excuſe for the ſeeming rigour of that proceeding.

'In the midſt of thoſe and many other reſtraints, impoſed upon the king, the marquis had the addreſs to perſuade him all was for the beſt; and even made himſelf agreeable to his majeſty by the ſprightlineſs of his converſation, and by thoſe ſallies of wit and humour, with which he had a wonderful faculty of enlivening the moſt ſerious ſubjects. After the defeat of the Scotch army at Dunbar, when the ſervices of the king's other friends became neceſſary, and the *Hamiltonian* faction prevailed, the marquis, though his councils were commonly rejected, carried himſelf ſo, that they who hated him moſt, were willing to compound with him. As his influence in the parliament was ſtill very great, and as it alſo appeared that the majority of the people approved of his ſentiments in religion and politics, his majeſty did not withdraw his countenance from him, but continued to court his aſſiſtance, which he often found of eſſential uſe. On the king's being put at the head of a new army, and reſolving to march into England, the marquis heartily oppoſed that meaſure; and its ill ſucceſs made many men believe afterwards, that he had more reaſons for the counſels he gave, than they had who were of another opinion. The king himſelf was ſo far from thinking

thinking him his enemy, that when it was privately propoſed to him by thoſe he truſted moſt, that he might be ſecured from doing hurt after the king's march, ſince he was ſo much againſt it, his majeſty would by no means conſent to it; but parted with him very graciouſly, as one he expected good ſervice from.

'With reſpect to the marquis's conduct in quickly cloſing with Cromwell, after the ruin of the king's hopes at Worceſter, he might very plauſibly urge the neceſſity of the times, and the folly of an obſtinate, but unavailing reſiſtance. As he therefore could tell ſo fair a ſtory for himſelf, and had it ſtill in his power to be of conſiderable ſervice to the king in Scotland, he no ſooner had notice of his majeſty's being in London, than he made haſte thither with as much confidence as any of thoſe, who had been deputed by their country. But they, having got before him, ſo wrought upon the king by the blackeſt accounts of the marquis's principles, as the great pillar of preſbyterianiſm and ſedition; by the diſcovery of his intimate correſpondence with Cromwell; and eſpecially by their confident averments of ſome particular words and actions of his, relating to the murder of the late king; that in the very minute of his arrival he was arreſted by a warrant under his majeſty's hand, and carried to the tower upon the charge of high treaſon. They well knew the marquis's aſtoniſhing powers of addreſs; and therefore took care, in addition to their own arguments, to ſecure the ſtrong intereſt of the chancellor and of general Monk, in preventing the king from admitting ſo dangerous a man into his preſence. Many artful petitions of his, earneſtly ſoliciting an interview with the king, or with ſome of his miniſters, on the ſpecious pretence of having ſomething of the higheſt concern to communicate, were preſented by his wife and ſon, but in vain; and it was reſolved that he ſhould be ſent by ſea into Scotland, to be tried before the parliament there, when the commiſſioner ſhould arrive, who was to be diſpatched there with the reſt of the lords, as ſoon as the ſeals and other badges of their ſeveral offices could be prepared.'

General Middleton, now created an earl, was appointed king's commiſſioner, and all the miniſtry, except Lauderdale, were unanimous for reſtoring epiſcopacy, and proſecuting the betrayers of the late king. Lauderdale, however, had the addreſs to diſconcert in ſome meaſure the deſigns of the miniſters, which were intended indirectly to ruin him.

'Intereſt, prejudice, treachery, and revenge,' now effected the ruin of Argyle, who was hanged on a gallows thirty feet high, and his remains treated with the utmoſt indignity. Gilleſpie, a preacher, was executed at the ſame time. It was owing to Lauderdale that more blood was not ſhed to ſatisfy the vengeance of the court.

In the courſe of 1661, epiſcopacy was re-eſtabliſhed in Scotland, and four biſhops received orders from the biſhop of London. Notwithſtanding Lauderdale's private animoſity againſt Argyle, it appeared after his execution that he had exerted all his intereſt to ſave him, and after his death he procured for his ſon, lord Lorn, the whole of the marquis's eſtate, and even his office.

A teſt

A teſt was alſo eſtabliſhed in Scotland.—Thus the ſeeds of irreconcileable enmity were laid between the commiſſioner and his party, and that of Lauderdale. A number of conſcientious clergymen, who could not ſubmit to the teſt, were ejected from their livings. 'Middleton now anticipated the completeſt triumph over his rival,—but he was advancing more rapidly to diſgrace than to preferment: he had pulled down the great pillars of national liberty and ſecurity, and he himſelf was therefore very juſtly cruſhed in the ruins.' Lauderdale repreſented that the raſhneſs and intemperance of Middleton had alienated the affections of the Scotch, and rendered them ſtill more averſe to epiſcopacy.—He was therefore diſplaced, and the earl of Rothes, a man of as profligate a character as the king himſelf, was named commiſſioner in his room. Nothing could equal the ſervility of the Scottiſh parliament at this period.—As an inſtance, they paſſed an act, empowering his majeſty to *lay what duties he pleaſed* on foreign merchandize. They alſo offered his majeſty to raiſe any number of troops, to be employed at his majeſty's pleaſure in quelling inſurrections, &c. The odious five mile act was now paſſed, and the commiſſioner Rothes puniſhed refractory ſectaries with great cruelty.—Many ſeverities were inflicted on the preſbyterians; a ſeries of cruelty drove the people at length, in the year 1666, into rebellion; and a formidable inſurrection was excited at Lanerk. As it was quelled by military force, ſo the executions of the rebels were moſt horrid and ſanguinary.

Theſe proceedings were not agreeable to Lauderdale, and, though Rothes was his creature, he found the ſame junto acting againſt him as before, at the head of which was archbiſhop Sharpe, a weak and violent bigot, and who entirely governed Rothes. Many complaints however being made, and forcibly ſeconded by Lauderdale, Rothes and Sharpe were ſtripped of their authority, and the vacancies were filled by the earl of Tweedale, and ſir Robert Murray, both men of ability, integrity, and moderation.

The meaſures of the new adminiſtration were very oppoſite to thoſe of the former; lenient meaſures were however adopted too late. They were ſuſpected by the preſbyterians, and condemned by the epiſcopal party. The conſequence was, that Lauderdale himſelf was ſent off as commiſſioner; but he ruled Scotland with a rod of iron, and for theſe ſervices was rewarded with a ducal coronet, a ſeat in the cabinet of England, and other honours. Under his adminiſtration every thing was put to ſale. The amiable archbiſhop Leighton was ſo diſguſted with theſe proceedings, that he retired from all his ſtate employments.

The ſtate of Ireland was ſtill more difficult to arrange. The country had been long ſettled in the republican ſyſtem; and the commiſſioners ſent over by the king did little but quarrel among themſelves. Lord Broghill, who had betrayed his friends the republicans, acquired a great aſcendency over the king, by flattering all his prejudices. Previous to the reſtoration, the forfeitures by the rebellion had been ſo great, that Ireland was erected by Cromwell into a great land bank for the diſcharge of all obligations, pecuniary and otherwiſe. The old inhabitants were ſhut up in a ſmall corner of Connaught, and the reſt of the kingdom

kingdom apportioned out to Engliſh adventurers. On the acceſſion of Charles all the injured parties renewed their claims, and the king was encouraged and prompted in his diſpoſition to favour the catholics of Connaught, by the duke of York, the marquis of Ormond, and others. The claims, however, were ſo numerous, that if the whole kingdom was to be ſold, it would not have ſatisfied half the claimants; and the prejudices of the nation were ſo ſtrong againſt the Iriſh papiſts that it appeared extremely difficult to afford them relief. General Monk continued lord-lieutenant for ſome time after the reſtoration; and it being impoſſible to remove him, it was reſolved to ſend out a lord-deputy, as Monk would not quit England. To this office the lord Robarts, a convert from the republican party, was appointed; but before he proceeded to his government he was diſplaced and made lord privy ſeal.

The marquis of Ormond, lord Inchiquin, and ſome others, were reinſtated in their eſtates, and epiſcopacy was once more eſtabliſhed in Ireland. Several reſpectable divines were made biſhops, and others inſtituted into different preferments. The Iriſh papiſts now puſhed their claims with ſome vehemence, and were as vigorouſly controverted by their adverſaries. Monk was deeply intereſted in oppoſing them, and the prudence of the chancellor induced him to diſſuade the king from diſpenſing to them extraordinary favours. Againſt the wiſhes of the king and duke of York therefore, an act was paſſed for the ſettlement of Ireland, and the execution entruſted to the commiſſioners, whoſe number and jarring intereſts prevented their making any diſpatch, and cauſed innumerable complaints. The duke of Ormond was therefore made lord-lieutenant, in Monk's room, who reſigned; and new commiſſioners alſo appointed; but theſe were ſoon petitioned againſt by the Iriſh parliament. A third act of ſettlement was conſequently paſſed, by which the ſoldiers and adventurers were to give up one-fourth of their poſſeſſions, to be diſtributed by the commiſſioners among ſuch of the Iriſh as appeared moſt fit for his majeſty's bounty.

[*To be continued.*]

HISTORY.

ART. III. *Anecdotes of the Life of the Right Hon. W. Pitt, Earl of Chatham, &c.*

[*Concluded from Vol. XII. p.* 374.]

EARLY in Aug. 1763, the miniſtry was perplexed by the death of the earl of Egremont; and lord Bute ſeized the opportunity of forming a new adminiſtration. Through ſir Harry Erſkine, who applied to alderman Beckford, lord Bute obtained a conference with Mr. Pitt; from this Mr. Pitt was introduced to his majeſty, and, in a converſation of three hours, explained the ſtate of affairs to him. But before any thing could be concluded, lord Bute again ſaw his majeſty, and put off the propoſed arrangements. The reaſon of this was his receiving an intimation from ſome of the miniſtry, that, if he diſplaced them, his own impeachment

ſhould immediately follow. Lord Bute, therefore, took fright, and compounded for his ſafety, by agreeing to quit London, and to go into exile for the winter. When this proſcription was ſettled, the duke of Bedford took the preſident's chair, lord Sandwich was made ſecretary of ſtate, and lord Egmont had the admiralty. This was called the duke of Bedford's miniſtry.

On the 15th of Nov. 1763, parliament met. Of this parliament, the following is our author's account: Vol. 1. p. 266.

'This parliament, which had been elected while the whigs were in office—which had ſupported them and deſerted them—which had ſupported lord Bute, and deſerted him alſo—was now the inſtrument of the duke of Bedford and Mr. Grenville: ſuch meaſures as they found neceſſary for the eſtabliſhment of their ſituations, this parliament readily ſupported. This parliament voted away its own privilege, in the caſe of a libel, at the requiſition of the miniſter, to gratify the king, in accelerating the puniſhment of Mr. Wilkes; thereby ſacrificing not their own privileges only, but thoſe of their conſtituents, and poſterity. The lords, adopting a vote of this ſort, could affect only themſelves. But the privileges of the commons, are connected with the rights of the people. One cannot be ſacrificed, without injuring the other. As the matter now ſtands, any obnoxious member or members, may be eaſily got rid of. The king, or his miniſter, has only to charge him, or them, with being the author or publiſher of a libel; or if neither king, nor miniſter chuſes to be ſeen in it, they can order the attorney general to do it, by his information *ex officio*.——When *Charles the Firſt* wanted to ſeize the five members, he was too precipitate. Had he taken the modern mode, he would have ſucceeded. It is related, as one of the royal apothegms, that his majeſty, ſpeaking of *Charles the Firſt*, ſaid, *He was a good king; but did not know how to govern by a parliament.*'

On a meſſage from the king, the houſe of commons voted the North Briton a libel, though our author ſenſibly remarks: p. 268.

'The right of either, or both houſes of parliament, to declare any paper a libel, which is to be tried by another juriſdiction, may, in ſome future day, become a queſtion. Such a declaration is undoubtedly a pre-judgment of the paper; and cannot fail obtaining an influence on the minds of the jury, who are to try the cauſe.'

On the 23d of Nov., the houſe decreed, that privilege of parliament did not extend to the caſe of publiſhing a libel. On this occaſion, Mr. Pitt made a moſt able ſpeech in favour of the privileges of parliament.

In January, 1764, the prince of Brunſwick came to eſpouſe the princeſs Auguſta, and paid a viſit to Mr. Pitt, which, it is ſaid, gave conſiderable offence at court. On the 14th of Feb., ſir W. Meredith moved, "that a general warrant for ſeizing authors, printers, &c., was not warranted by law." Mr. Pitt ſupported the motion. On a motion being made for adjourning the debate for four months, the numbers were, ayes 234, noes 220.

On the 12th of Jan. 1765, ſir W. Pynſent died, and left his eſtate of 3000l. per ann. to Mr. Pitt. The will was conteſted, and

and the conteſt was countenanced from a quarter, whither it might qe ſuppoſed the perverſion of juſtice never reached.

P. 276. Our author acquaints us that 'Early in the month of April, his majeſty was afflicted by an alarming diſorder. At the firſt audience he honoured his miniſter with after his recovery, he took a paper out of his pocket, containing a ſpeech to both houſes of parliament, requeſting a power to nominate a regent, with a council, in caſe of his death, before his ſucceſſor was eighteen years of age. His majeſty gave the paper to his miniſter, and fixed the day for going to the houſe. As this was the firſt notice the miniſters had of the deſign, they were greatly ſurprized by it. The ſpeech was written, and the meaſure was formed, without their participation, or even knowledge. They had ſubmitted to ſeveral invaſions of their departments, by appointments being made, eccleſiaſtical, civil, and military; ſome without their knowledge, and others contrary to their recommendations: but this was a ſtronger act, and a more indiſputable proof, of a ſecret unreſponſible influence, ſubſiſting ſomewhere, than any other they had met with. They were not very ardent, therefore, in ſupport of the meaſure. The bill was brought into the houſe of lords, agreeable to the portrait given in the ſpeech: "To veſt in me the power of appointing, by inſtruments in writing, under my ſign manual, either the queen, or *any other perſon of my royal family*, uſually reſiding in Great Britain, to be," &c. But a doubt ariſing, on the queſtion, "Who were the royal family?" It was explained, the deſcendants of George the Second. And this explanation was declared by the ſecretary of ſtate, lord Halifax, to be perfectly agreeable to the royal conſtruction. The princeſs of Wales (who was deſcended from another family) being thus excluded, the miniſters conceived they had gained a victory over lord Bute. But their enjoyment of this opinion was of very ſhort duration; for when the bill came into the houſe of commons, her royal highneſs's name was added, on a motion made for that purpoſe by Mr. Morton, one of lord Bute's friends, immediately after the queen's. Whether lord Halifax did not rightly underſtand his majeſty, when he reported the queſtion; or whether his majeſty did not rightly underſtand lord Halifax, is a diſtinction not worth aſcertaining. The original error was in the writer of the ſpeech, who ought to have been more explicit. Perhaps he deſignedly, as well as cautiouſly, avoided it; with a view to prevent, what by the family might have been called, invidious obſervation and perſonality. But the remedy was made, in a manner more palpably indicative of that ſecret influence, which dictated and controuled every important meaſure of government.'

In the ſame month, lord Bute reſolved to diſmiſs the miniſters, and began through the duke of Cumberland to negotiate with Mr. Pitt. On the 15th of May, therefore, the duke ſent for lord Temple, and aſked the conditions on which Mr. Pitt and his friends would come in. After ſome negotiation, however, the ſcheme was defeated, and ended in the duke's, adviſing his majeſty to continue his preſent ſervants: p. 281.

'At the ſame time, lord Temple and his brother, Mr. Grenville, became reconciled through the mediation of the friends

of both parties; who declared, that this reconciliation was no more than domeſtic friendſhip, as brothers; and on public principles, only as to meaſures in future.

'It is in their influence on meaſures *in future*, that ſuch circumſtances become intereſting to the nation. The reconciliation being effected, Mr. Grenville unboſoming himſelf to his brother, related all the arts and clandeſtine ſteps of the favourite; which, if poſſible, increaſed his brother's ardour in oppoſition to lord Bute. Both the brothers now entertaining the ſame opinion, there could be little probability of another ſeparation happening between them. Conſequently, *in future*, it muſt be ſuppoſed they engaged to act, and to concert their meaſures together.'

The failure of the negotiation gave new ſpirits to the miniſtry, and they even preſumed ſo far as to diſmiſs Mr. Mackenzie, lord Bute's brother. To this they ſoon added the diſmiſſions of lord Northumberland and Mr. Fox (now lord Holland). Theſe diſmiſſions the king conſidered as inſults to his perſon and dignity, and a reſolution was taken to open another negotiation with Mr. Pitt, which the king himſelf undertook. The conditions of this negotiation were:

1. Mr. Stuart Mackenzie to be reſtored. 2. Lord Northumberland to be lord chamberlain. 3. The *king's friends* to continue in their preſent ſituations.

On this laſt expreſſion we find the following note: p. 283.

'There were about thirty perſons, who arrogantly aſſumed this appellation. They affected to belong to no miniſter—to maintain no connexion—to court no intereſt—to embrace no principle—to hold no opinion. They might more properly have been called the houſehold troops, or janizaries of the court; becauſe they ſupported, or oppoſed, the official miniſters, according to the orders they received from the favourite.'

Theſe terms alſo proving diſagreeable to lord Temple, the negotiation fell to the ground; but the perſonal provocations which the king had received from the duke of Bedford, having determined him to diſmiſs the miniſters at any rate, the duke of Cumberland was authorized to form an arrangement. The duke of Newcaſtle, marquis of Rockingham, &c., accepted the duke's invitation. General Conway was made ſecretary of ſtate, with the management of the commons.

On this occaſion, Mr. Burke was recommended by a Mr. Fitzherbert to the marquis of Rockingham, as his private ſecretary, and thus introduced into public life.

The ſeſſion commenced on the 14th of Jan. 1766. On the uſual motion for an addreſs, the friends of the new miniſtry ſpoke lightly of the diſturbances raiſed in America, in oppoſition to the ſtamp act, which greatly offended the late miniſtry, whoſe act it was. Mr. Pitt on this occaſion warmly oppoſed the plan of taxing America, which was defended by Mr. Grenville. But the miniſtry having ſhown an inclination to comply with Mr. Pitt's views with reſpect to America, lord Bute, who was the author of that ſyſtem, determined to diſmiſs them. A coolneſs, therefore, having taken place between lord Temple and Mr. Pitt, lord Bute opened a negotiation with that nobleman and Mr. James Grenville,

ville, for a new miniſtry. Lord Bute was, however, deterred from proceeding, by the advice of lord Holland, and took the reſolution to amuſe lord Temple with hopes of a carte blanche, in order to engage his aſſiſtance to prevent, if poſſible, the repeal of the ſtamp act.

During the progreſs of the repeal, it was inſinuated in parliament, that the king was againſt the miniſtry in this point; and indeed it appears that they had not his confidence.

On Monday, the 12th of May, 1766, Mr. Wilkes arrived from France. Wilkes ſaid he was come to demand the fulfilment of the promiſes of miniſtry, viz. a general pardon, 5000l., and 1500l. per ann. on the Iriſh eſtabliſhment; but unable to effect any thing, he was obliged to return.

The chancellor, lord Nothington, as well as the king, becoming at length wholly diſguſted with the miniſtry, a freſh negotiation was opened, by the agency of that nobleman, with Mr. Pitt. The propoſal of the chancellor was a carte blanche, which was confirmed perſonally by the king on the 12th of July. Lord Temple was alſo conſulted, but, in a conference with Mr. Pitt at Hampſtead, he inſiſted upon a perfect equality in nominating the miniſtry, &c., to which propoſal Mr. Pitt being averſe, they ſeparated, and Mr. Pitt nominated the miniſtry himſelf. He took the office of lord privy ſeal, and was conſequently created a peer, by the title of earl of Chatham. Mr. Conway was continued as ſecretary of ſtate, but the management of the commons was given to Mr. Townſhend; lord Northington was preſident of the council, and lord Granby placed at the head of the army. He made offers to ſeveral noblemen and gentlemen, but in terms of ſuch hauteur, that they were diſguſted; and on waiting upon lord Rockingham, that nobleman refuſed to ſee him. Mr. Stuart Mackenzie he reſtored: P. 324.

'The reſtoration of Mr. S. Mackenzie, the fact of his own peerage, and his ſudden difference with lord Temple, gave cauſe and credit to a ſuſpicion, which all the minions of the court aſſiduouſly encouraged and circulated, that in a very ſhort time prevailed throughout the kingdom, of his having *joined* the earl of Bute. However ſtrong the appearances were, it is certainly true, that the ſuſpicion was unfounded. What was ſaid of lord Rockingham, on a ſimilar pretence of ſuſpicion, might with equal veracity be ſaid of him alſo—— "That with the earl of Bute he had no perſonal connection, nor correſpondence of council: he neither courted him, nor perſecuted him."

Perceiving the weakneſs of his own adminiſtration, and apprehenſive of the formidable oppoſition which was preparing againſt him, lord Chatham, while at Bath, made ſome overtures to the duke of Bedford, which rendered that intereſt neuter at the meeting of parliament. In order alſo to make ſome way with the Newcaſtle intereſt, he diſmiſſed lord Edgecumbe, and made Mr. Shelley, his grace's near relation, treaſurer of the houſehold. P. 329.

'The particulars of this diſmiſſion were as follows:

'About the 20th of November, 1766, the miniſter ſent a note to lord E. acquainting his lordſhip, "That a great perſonage had determined upon making ſome alterations in his ſervants; and

that he (the miniſter) ſhould be glad to ſee lord E. in Bond-ſtreet, or he would wait upon his lordſhip in Upper Groſvenor-ſtreet." —Lord E. directly waited upon the miniſter in Bond-ſtreet. The miniſter began with highly commending his lordſhip's abilities, his virtues, his integrity, and recited the contents of his letter. Then, after many pauſes, and inarticulate ſounds, he ſaid, "He was very ſorry for it, was extremely concerned it ſhould happen ſo——but—a—it was neceſſary—a—." Here lord E. ſtopped him ſhort, and bluntly demanded, "if his poſt was deſtined for another." The miniſter, after a little pauſe, and uttering a few broken ſentences, acknowledged that it was, and that it had been ſo for ſome time. Lord E. then proceeded to remind him of the meaſures of the late oppoſition; "that he had, four years, ſteadily and uniformly ſupported thoſe meaſures; meaſures which he (the miniſter) had approved and adopted; and which were now happily effected: that he had never deſerted any of the great queſtions upon the ſubjects of the liberties and intereſt of his country; and expreſſed his aſtoniſhment that this treatment ſhould be the reward of a conduct that had manifeſtly the approbation of, and was agreeable to the ſpirit and principles of the miniſter, while in oppoſition." The force of theſe truths, and this concluſion, obviouſly made an impreſſion upon the miniſter; and he ſaid, "that however unwilling a great perſonage was to encreaſe the number of his lords of the bedchamber, yet he (the miniſter) would nevertheleſs venture to place his lordſhip upon that liſt." Lord E. directly made anſwer, "That however willing he really was to hold ſome place, in order that he might continue in office with his friends, and ſupport the meaſures of government, yet, after this uſage, he would not take any place, or reſign that which he held, to any but the great perſonage himſelf." And added, "that it was extremely impolitic thus to turn out perſons of rank; perſons of great parliamentary intereſt." The miniſter burſt out——"Oh!" ſaid he, "if that be the caſe, *let me feel myſelf!* I deſpiſe your parliamentary intereſt! I do not want your aſſiſtance!" And added, "that he truſted to the uprightneſs of his meaſures, for the ſupport and confidence of the K—, and the favour and attachment of the people; and acting upon theſe principles," ſaid he, "*I dare look in the face the proudeſt connexions of this country!*" They parted.

'Two days after, lord E. received a note ſignifying a great perſon's deſire of his ſtaff. On Monday the 24th of November, 1766, he waited on the great perſon, who ſaid, "that he was very ſorry to part with his lordſhip, of whoſe ſervices he had a very high opinion, as well as of his lordſhip's abilities, and attachment to his perſon, and eſpecially becauſe his lordſhip had no mixture of factious principles in his diſpoſition; but," ſays he, "my miniſters tell me it muſt be ſo;" and added, "that the idea of the bedchamber was purely his own." Lord E. returned the great perſon his ſincere and moſt humble thanks for the good opinion he was pleaſed to entertain of him; and expreſſed the great obligation he was under for it, and the more ſo," added he, "for not preſſing the bedchamber upon me; all which, more than pay

me for the ill uſuage of your miniſters." The ſtaff was given up, and Mr. Shelley appointed treaſurer of the houſhold.

'Next day the earl of Beſsborough, who was one of the joint poſt-maſters, offered to make room for lord E., by propoſing to reſign that poſt in favour of his lordſhip, and taking the bed-chamber, which had been offered to that lord. But this obliging offer was rejected. Upon which the duke of *Portland*, the earls of *Beſsborough* and *Scarborough*, and lord *Monſon*, reſigned the next day, which was Wedneſday, November the 26th, 1766. And theſe reſignations were immediately followed by thoſe of ſir *Charles Saunders*, ſir *William Meredith*, admiral *Keppel*, &c.'

In conſequence of theſe reſignations, lord Chatham next cultivated the Bedford intereſt; but the duke expected more than he could fulfil. At the beginning of the year 1767, therefore, it appears, that the miniſter, diſappointed in ſo many views, began greatly to regret the loſs of lord Temple. Grief and vexation gradually weakened his nervous ſyſtem, his peerage had almoſt deſtroyed his popularity; and a conſiderable part of his miniſtry were not the men of his choice, but were forced upon him by neceſſity. He was ſeized with a paroxyſm of the gout at Bath, and diſabled for a conſiderable part of the year from attending to public buſineſs. During his abſence, Mr. Townſhend in ſome degree aſſumed the reins of government; and, as there were ſmall hopes of lord Chatham's recovery, he and Mr. Conway began to cultivate a good underſtanding with lord Rockingham.

In the month of June, Mr. Conway and lord Northington intimated their intention to reſign, and a few days after the riſing of parliament, which was the 2d of July, the king wrote with his own hand to lord Chatham, who was then ſick at Hampſtead, acquainting him with his intention of making ſome alterations in his ſervants, and deſiring his aſſiſtance and advice. Lord Chatham returned a verbal anſwer, "That ſuch was his ill ſtate of health, that his majeſty muſt not expect from him any further advice or aſſiſtance whatever."

In conſequence of this anſwer, the favourite now applied to his old friend lord Holland. A negotiation was opened by the duke of Grafton with lord Rockingham. The marquis conſulted the duke of Bedford, who ſaid, that he wiſhed nothing for himſelf, but expected his friends to be provided for. The ſame was the determination of lord Temple, Mr. Grenville, and the duke of Newcaſtle; and they all concurred in the idea of forming a miniſtry, on a wide and comprehenſive baſis. As, however, the parties could not agree on a manager of the houſe of commons, the negotiation dropped. P. 343.

'In a corrupt ſyſtem of government, the *miniſter of the houſe of commons, or manager*, as he is ſometimes called, is the firſt *efficient* * miniſter in the ſtate. His conſequence cannot be more clearly ſhown than by the abrupt concluſion of the preceding conference.—After ſo many oppoſite intereſts had been recon-

* 'A diſtinction firſt made uſe of by lord Mansfield—between efficient and official—between confidential and oſtenſible.'

ciled, and ſo many great ſacrifices had been made, to remove individual jealouſies, and to eſtabliſh public harmony—all theſe were but as a phantom—they all vaniſhed in a moment—when the appointment of this *new miniſter* came under diſcuſſion. Each party wiſhed to nominate him. They differed, and ſeparated upon that point only—not in a contention for places, but in a contention for *power*. Whoever is the miniſter of the houſe of commons, has the power of directing the meaſures of government. Lord *Rockingham* wanted Mr. *Conway*, becauſe he intended to perſevere in his own ſyſtem, with reſpect to America. The duke of *Bedford* intended to have nominated Mr *Rigby*, becauſe he intended to purſue the court ſyſtem, which Mr. *Grenville* had adopted, of taxing America. America was therefore the true cauſe of this conference breaking off. Subſequent events have proved, whoſe policy was right. Had lord Rockingham been miniſter, America would ſtill in all probability have belonged to the crown of Great Britain. Or had this ſyſtem of appointing a miniſter of the houſe of commons, been abandoned, that, and other important benefits, would, no doubt, have continued; becauſe the members would have been left to the free exerciſe of their own judgment.'

In conſequence of this failure to unite the intereſts, the ſervants of the crown determined, apparently by the advice of lord Holland, to keep their places, and Mr. Townſhend was fixed on as miniſter. His death, which happened in Sept. 1767, put an end to that plan, and lord North ſucceeded him as chancellor of the exchequer. Mr. T. Townſhend ſucceeded lord North in the pay-office, and Mr. Jenkinſon ſucceeded Mr. T. in the treaſury—Lord Chatham was not conſulted in this arrangement. The duke of Grafton now applied to the Bedford party, and a number of them came in. Lord Gower was made lord preſident; lord Weymouth, ſecretary of ſtate, in the room of Mr. Conway; Mr. Rigby, vice treaſurer of Ireland; lord Hillſborough, ſecretary of ſtate for America; lord Sandwich, poſtmaſter.

Parliament met the 24th of Nov. 1767, and was diſſolved the 12th of March, 1768. Lord Chatham did not attend during the ſeſſion, but ſtill nominally held his place.

At the general election, Mr. Wilkes was elected member for Middleſex; and about the ſame time, a difference aroſe in the miniſtry concerning Corſica. Lord Shelburne, the ſecretary of ſtate, conſidering the acquiſition of that iſland to France as an object of importance to Great Britain, inſtructed lord Rochford the ambaſſador to remonſtrate. The French miniſter treated the remonſtrance with contempt, as the fact was, he knew the ſentiments of the Britiſh court better than the miniſter; the conſequence of which was, that both lord Rochford and lord Shelburne reſigned. Lord Rochford, however, was appointed ſecretary of ſtate for the northern department, in October, 1768. P. 354.

'Lord *Rochford* was made ſecretary of ſtate through fear, not through friendſhip. The chiefs of the interior cabinet dreaded his laying open the ſcene of negotiation at Paris. If he had laid this information before parliament, the whole machinery of the miniſtry muſt have fallen to pieces. The ſyſtem of a double-cabinet muſt have become ſo apparent to the whole nation, and the

the hypocriſy of the court ſo perfectly unveiled, that it may be preſumed, from the ordinary feelings of mankind to repeated inſults and indignities, that no man of the ſmalleſt ſpark of honour, who was not leagued with the court, as *party* in ſome criminal tranſaction, or deeply diſtreſſed in the means of ſubſiſtence, would continue one moment to uphold, or connive at, a ſyſtem, that had for its objects, the debaſement of the Engliſh nobility, the extenſion of the power of the crown, and the humiliation of the pride of the nation.——But lord ****** wanted another place, and upon condition of his ſilence, he was gratified. Thus the French got Corſica. What they gave for it, the prudence of the parties hath hitherto concealed.'

On this event lord Chatham reſigned.

His lordſhip had unceaſingly lamented his difference with lord Temple, and as ſoon as he was emancipated from his connexions with the court, through the medium of Mr. Calcraft, he anxiouſly ſought a reconciliation, which was happily accompliſhed in the winter of 1768. A great part of the parliamentary ſeſſion was occupied in the expulſion of Mr. Wilkes, and on queſtions concerning the Middleſex election. The ſeſſion cloſed the 9th of May, 1769.

Reſt from buſineſs and anxiety had the effect of ſo completely reſtoring the health of lord Chatham, that, in the ſeſſion of 1770, he was able to attend to the labours of parliament. He appeared as a vigorous opponent of all the meaſures of adminiſtration, and particularly relative to the Middleſex election. In conſequence of lord Chatham's ſtrong arraignment of the miniſtry on this occaſion, ſeveral of them reſigned, and lord Camden having divided with lord Chatham, the great ſeal was taken from him, and Mr. Yorke was prevailed upon to accept it, but in a few hours after put an end to his exiſtence. The difficulties of his ſituation, and the want of a chancellor, ſoon after determined the duke of Grafton to reſign, and on the 30th of January, lord North, with evil auſpices, was appointed prime miniſter. In one of the debates which enſued, upon the Middleſex election, lord Marchmont let fall the remarkable expreſſion, "That if the oppoſition went one ſtep further, they would juſtify the neceſſity of calling in *foreign aſſiſtance.*" The following debate is of too much importance to abridge. Vol. II. p. 44.

'On the ſecond day of March, 1770, a motion was made in the houſe of lords by lord Craven, for an addreſs to the king, requeſting his majeſty would put his royal navy on ſuch a footing as to ſecure reſpect to his crown, and protection to the trade of his ſubjects.

'On this occaſion lord Chatham condemned the conduct of his majeſty's ſervants, in almoſt every particular. He complained ſtrongly of the ſecret influence of the earl of Bute, which he affirmed ſtill continued, and which had prevented there having been any original miniſter ſince the acceſſion of his preſent majeſty. The duke of Grafton took this to himſelf, and ſaid he did not know what the noble earl meant, by there having been no original miniſter; he could take upon him to ſay, that while he was in office he was as much miniſter as any man could be. Lord Chatham

ham ſcouted the idea of the noble duke's having been miniſter, and ſeemed to laugh at his preſumption in having thought himſelf ſo. He ſaid, he ſpoke of the ſecret influence of an inviſible power;—of a favourite, whoſe pernicious counſels had occaſioned all the preſent unhappineſs and diſturbances in the nation, and who, notwithſtanding he was abroad, was at this moment as potent as ever; that he had ruined every plan for the public good, and betrayed every man who had taken a reſponſible office; that there was no ſafety, no ſecurity againſt his power and malignity: that he himſelf had been duped, he confeſſed it with ſorrow; that he had been duped when he leaſt ſuſpected treachery, at a time when the proſpect was fair, and when the appearances of confidence were ſtrong; in particular, at the time when he was taken ill, and obliged to go to Bath for a ſhort week; he had before he ſet out, formed, with great pains, attention and deliberation, ſchemes highly intereſting and of the utmoſt importance to this country; ſchemes which had been approved in council, and to which the king himſelf had given his conſent. But when he returned, he found his plans were all vaniſhed into thin air.

'The houſe of Savoy, continued he, has produced a race of illuſtrious princes; notwithſtanding which it muſt be confeſſed, that the court of Turin ſold you to the court of France in the laſt peace.—When I was earneſtly called upon for the public ſervice, I came from Somerſetſhire with wings of zeal. I conſented to preſerve a peace which I abominated; a peace I would not make, but would preſerve when made. I undertook to ſupport a government by law; but to ſhield no man from public juſtice. Theſe terms were accepted, I thought with ſincerity accepted. I own I was credulous, I was duped, I was deceived; for I ſoon found that there was no ORIGINAL adminiſtration to be ſuffered in this country. The ſame ſecret inviſible influence ſtill prevailed, which had put an end to all the ſucceſſive adminiſtrations as ſoon as they oppoſed or declined to act under it.

'Here the duke of Grafton roſe again, and ſaid, I riſe to defend the king; though if I underſtand rightly the words which have been ſpoken, they are only the effects of a diſtempered mind brooding over its own diſcontent.

'To which lord Chatham replied, I riſe neither to deny, to retract, nor to explain away the words I have ſpoken. As for his majeſty, I always found every thing gracious and amiable in the cloſet; ſo amiably condeſcending as to *promiſe* in every repeated audience not only to forgive, but to ſupply the defects of health by his chearful ſupport, and by the ready aſſiſtance of all his immediate dependents, &c. Inſtead of this, all the obſtacles and difficulties which attended every great and public meaſure, did not ariſe from thoſe out of government: they were ſuggeſted, nouriſhed and ſupported by that ſecret influence I have mentioned, and by the induſtry of thoſe very dependents: firſt by ſecret treachery; then by official influence; afterwards in public councils. A long train of theſe practices has at length unwillingly convinced me, that there is ſomething behind the throne greater than the king himſelf. As to the noble duke, there was in his conduct, from the time of my being taken ill, a gradual deviation from every

every thing that had been ſettled and ſolemnly agreed to by his grace, both as to meaſures and men; 'till at laſt there were not left two planks together of the ſhip which had been originally launched. As to a diſtempered mind, I have a drawer full of proofs that my principles have never given way to any diſeaſe; and that I have always had ſufficient vigour of mind remaining to ſupport them, and conſequently to avoid all thoſe ſnares, which from time to time have been ſo artfully laid to take advantage of my ſtate of health, his grace can witneſs better than any other man, becauſe he has himſelf the letters which ſufficiently prove it.'

On the 5th of April, Mr. Grenville's bill for trying controverted elections was brought to the lords; and, on the 1ſt of May, lord Chatham preſented a bill for reverſing the adjudications of the commons reſpecting Mr. Wilkes, which was rejected by a great majority.

On the 22d of Nov. the duke of Richmond moved for papers relative to the ſeizure of Faulkland's iſlands by the Spaniards. The following is our author's account of that negotiation. P. 86.

'The negotiation began on the 12th day of September, 1770. On that day the Britiſh miniſtry ſent their firſt memorial to the court of Madrid. The Spaniſh miniſter gave a ſhort anſwer, that as the king of Great Britain had no miniſter at Madrid, the king of Spain would ſend his anſwer to prince Maſſerano, his miniſter at London.

'It is neceſſary to obſerve, for the reader's information, that the ſyſtem of the Britiſh court, ſince the acceſſion of the preſent king, has been to maintain *two* cabinets—one *official*, the other *efficient*. The *official* cabinet, conſiſting of the official miniſters of the ſeveral departments of the ſtate, carried on the negotiation with the court of Madrid. The *efficient* cabinet, conſiſting of perſons of lower rank, ſuch as are commonly known by the denomination of *ſecond-rate-men*, but who were honoured with the full and unlimited confidence of the cloſet, carried on at the ſame time a counter-negotiation with the French court.

'At the beginning of the negotiation, there was a diſpoſition in both theſe cabinets, to reſent the inſult of the Spaniſh court; but after the return of the *princeſs of Wales* from the continent, which was in the month of October, the tone of the *efficient* cabinet was changed; and they more than once, oppoſed with ſucceſs, the official miniſters. At length, on the fifteenth day of December, 1770, lord Weymouth, who was ſecretary of ſtate for foreign affairs, being wearied with delay and evaſion, propoſed in council to recall Mr. Harris from Madrid. His lordſhip followed the example of lord Chatham, who, in 1761, propoſed to recall lord Briſtol from the ſame court. Lord Weymouth's propoſition was rejected; upon which he immediately reſigned. Lord Rochford ſucceeded to lord Weymouth's department; and adopting lord Weymouth's ſpirit, he adopted his lordſhip's propoſition alſo; for, at a cabinet council, held on the twenty-firſt, the propoſition to recall Mr. Harris was agreed to. Whatever happened between the eighteenth and the twenty-firſt, to occaſion this change of opinion in the majority of the cabinet, is not exactly known; but

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it was ſaid, that prince Maſſerano had ſent a letter to lord Rochford, written in ſuch ſtrong terms, as to induce his lordſhip to menace the cabinet with another reſignation, if the propoſition was not agreed to.

On the twenty-ſecond, the counter-negotiation of the efficient council began to emerge out of its dark chamber. The confidential miniſter of the cloſet, held a conference with M. Francois, ſecretary to the embaſſy of France at the court of London, upon the ſubject of terms of accommodation with Spain. This ſecret negotiation was unknown to the French miniſter, M. le duc de Choiſeul; who had entered fully into the deſigns of Spain, and had firmly reſolved to ſupport that power in her intended war with Great Britain. At this time, there was a ſtrong party in the French court againſt Choiſeul, conſiſting of madame Barre, the princes of the blood, the prince de Soubize, and of other great perſons; who had, for ſeveral months paſt, anxiouſly and eagerly wiſhed to procure the diſmiſſion of the miniſter; but hitherto he had maintained his intereſt with the king, nowithſtanding all their efforts againſt him. The king was now advanced beyond the climacteric of life, and affectionately attached to the ſeaſon of peace; becauſe it afforded him more opportunity to indulge in his favourite pleaſures, than the period of war. For this reaſon M. Choiſeul had not acquainted the king with his deſign of co-operating with Spain; by which he had flattered himſelf, that he ſhould obliterate the diſgraces of the late war. The deſign was diſcovered, or rather made known to madame Barre; who immediately prejudiced the king ſo ſtrongly againſt the project of his miniſter, that he yielded to her importunities, and diſmiſſed him from all his employments. And, at the ſame time, exiled him to Chanteloux.—Several Engliſh, as well as French gentlemen, and perſons of high rank, viſited him in his exile. He was the firſt exiled French miniſter, who had ever been ſo honoured. In a free converſation with one of his Engliſh viſitors (general Burgoyne), he candidly informed him of one part of his plan againſt Great Britain, if the war had commenced, which he intended—It was—to have landed an army in Eſſex; to have proceeded with the utmoſt rapidity to London, where they were to have burned the Bank and the Tower, particularly the firſt; but to have committed no other depredation whatever, and then to have returned with the ſame expedition. The troops were to have had no other baggage or incumbrance, than their knapſacks. His principal object was, to annihilate the public credit of Great Britain, which he conceived the deſtruction of the bank in London would perfectly accompliſh. It muſt be owned the ſcheme is feaſible, and, perhaps, not impracticable. There are always veſſels enough at Calais and Dunkirk for ſuch an expedition; and the vicinity of the garriſoned towns facilitates the aſſembling of an army, without creating an alarm. The anecdote may ſerve to put future miniſters on their guard; for, at that time, we had no force in any ſituation to impede the operation, had it been attempted.

'On the twenty-ſeventh day of December, 1770, the king of Spain held a grand council; the reſult of which was nothing more

more than a repetition, in different words, of the ultimatum, which lord Weymouth had rejected. This reſult was ſent to Paris, to be firſt communicated to M. de Choiſeul, and then forwarded to London; but that miniſter being diſmiſſed, the diſpatches came into the king's own hands, on the ſecond day of January, 1771. The king retained the diſpatches; and wrote to the king of Spain, that he had been totally ignorant of the correſpondence and deſign of his miniſter, and that he was reſolved not to enter into the war; at the ſame time, offering his mediation in the preſervation of peace. The catholic king in his anſwer put himſelf entirely into the poſſeſſion of the king of France—he laid no reſtraint on his brother king, but to preſerve his honour—he referred the whole caſe to him. Information of all theſe circumſtances was regularly ſent to M. Francois at London. He, and not the ambaſſador, was made the confidant. But, in conſequence of the catholic king's reference to the king of France, full powers to treat were ſent to the count de Guignes the French miniſter at London, with an aſſurance, that further powers *would be ſent* to prince Maſſerano. Theſe diſpatches arrived in London on the fourteenth day of January, 1771. The Spaniſh ambaſſador, however, refuſed to concur in any negotiation, declaring his reaſon to be, that, as Mr. Harris was recalled, he could not negotiate upon any terms, expecting that his own recall would be the immediate conſequence. Five meſſengers were then ſent to Mr. Harris, by different ways, to order him back to Madrid.

'While lord Rochford was negotiating with prince Maſſerano, Mr. Stuart Mackenzie was negotiating with monſ. Francois. At length, about an hour before the meeting of parliament, on the twenty-ſecond of January, 1771, a declaration was ſigned by the Spaniſh ambaſſador, under French orders, and a French indemnification, for the reſtitution of Falkland's iſlands to his Britannic majeſty; but the important condition, upon which this declaration was obtained, was not mentioned in the declaration. This condition was, That the Britiſh forces ſhould evacuate Falkland's Iſlands as ſoon as convenient after they were put in poſſeſſion of Port and Fort Egmont. And the Britiſh miniſtry engaged, as a pledge of their ſincerity to keep that promiſe, that they would be the firſt to diſarm.'

During the ſeſſions of 1772 and 1773, lord Chatham did not attend parliament. In 1774, the affairs of America brought him forward again. On this occaſion, our author relates a converſation between lord North and ſome of the India company, wherein that nobleman obſerved, that with reſpect to taxing America "it was to no purpoſe making objections, for the —— would have it ſo," and added, "that the —— meant to try the queſtion with America." To illuſtrate this he ſubjoins an anecdote reſpecting the proceedings at Boſton. P. 107.

'The tea was conſigned to the governor's ſon at Boſton. When the veſſels with the tea arrived there, the people aſſembled on the wharfs in great multitudes, in order to prevent the tea being landed. Several merchants, and other perſons of the firſt conſequence in Boſton, ſolemnly aſſured the captains of the veſſels, that the inhabitants of the town were unanimouſly reſolved not to

to ſuffer the tea to be landed. The captains finding this oppoſition, ſolicited the governor's permiſſion to return to England: for the king's ſhips were ſtationed in ſuch a poſition at the mouth of the harbour, that no veſſel could eſcape their vigilance. The governor anſwered, that he could not permit them to depart until they had obtained proper clearances. The officers of the cuſtoms refuſed to grant clearances until their cargoes were landed. This legal precition was not obſerved at the other ports in America, where the captains finding they could not land their cargoes of tea, were permitted to return to Europe, without breaking bulk. But Boſton ſeems to have been the place fixed upon *to try the queſtion.*'

The author diſcriminates in a very maſterly manner the artifices, by which the nation was *duped* into the ſupport of this war; viz. by hired writers, by the clamours and miſrepreſentations of refugees, &c. Lord Chatham ſtrenuouſly oppoſed all the meaſures of government with reſpect to America, the quartering of ſoldiers, the Quebec bill, &c.

On the 20th of Jan. 1775, he moved to withdraw the troops from Boſton. The motion was, however, rejected, and hoſtilities commenced at Lexington on the 19th of April following. On the 1ſt of Feb. lord Chatham offered to the houſe of lords a bill, for quieting the troubles in America, which was alſo rejected, and during the remainder of the ſeſſion his health would not permit him to attend. At the meeting of parliament in Oct. 1775, the duke of Grafton, being convinced of the hoſtile deſigns of the cabinet againſt America, reſigned the privy-ſeal, which was given to lord Dartmouth, in whoſe room lord George Germain was appointed ſecretary of ſtate.

It was the 13th of May, 1777, before lord Chatham's health permitted him to attend the houſe of lords. On that day he moved a third conciliatory propoſition; and at the ſame time warned the houſe of the intended interference of France, but the motion ſhared the ſame fate as all the former.

On the motion for the addreſs on the 18th of Nov. 1777, lord Chatham again deprecated the continuance of the American war, but in vain. On the 5th of Dec., in conſequence of the capture of general Burgoyne's army, he moved for the communication of all orders and inſtructions to that general, which was as uſual negatived; and on the 11th of Dec. he oppoſed the adjournment of parliament.

His lordſhip's political and mortal career together now drew towards their termination. He was in the 70th year of his age, but, determined to perſevere in his efforts to prevent the deſtructive American war, he certainly ſhortened his life by his patriotiſm and zeal. On the 7th of April, 1778, the duke of Richmond moved an addreſs to the king on the ſtate of the nation, in which the neceſſity of admitting the independence of America was inſinuated. This propoſition his lordſhip oppoſed, on the ground that it was unlawful to diſmember the empire. P. 180.

'When his lordſhip ſat down, lord Temple ſaid to him, "You have forgot to mention what we have been talking about—Shall I get"

I get up?" Lord Chatham replied, "No, no; I will do it by and by."

'The converſation to which lord Temple alluded, related to the principal features of a plan, which lord Chatham had formed with a view to effect the recovery of America. The firſt part of the plan was, to recommend to his majeſty, to take duke Ferdinand of Brunſwick immediately into his ſervice. Lord Chatham's deſign in this meaſure, was to make an impreſſion upon France on the continent, in order to prevent her ſending that aſſiſtance to the Americans, which he knew the French court had promiſed.—Another part of the plan was, to recommend an union with the Americans—that America ſhould make peace and war in concert with Great Britain; that ſhe ſhould hoiſt the Britiſh flag, and uſe the king's name in her courts of juſtice. His ideas went no further in this converſation. But he conceived an opinion, that when America ſaw the impoſſibility of deriving any aſſiſtance from France, the congreſs would accept of theſe terms.'

The duke of Richmond having ſpoken in anſwer to ſome parts of lord Chatham's ſpeech, his lordſhip attempted three times to riſe in reply, but at laſt fainted and fell on his ſeat. The duke of Cumberland, lord Temple, and lord Stamford, caught him in their arms. His lordſhip was conveyed as ſoon as poſſible to his favourite villa at Hayes in Kent, when he languiſhed till the 11th of May, 1788, when he died. A public funeral was ordered, at which the repreſentatives of the nation attended, and 4000l. per ann. was granted to his family out of the civil liſt.

Lord Chatham's character is beſt delineated in his actions and his ſpeeches. Of the preſent publication juſtice demands of us to ſay, that it contains a greater fund of *novel* information, than any political work which has lately fallen under our inſpection, and bears, at the ſame time, very ſtrong marks of authenticity. The appendix contains a number of ſtate papers, many of which are, we believe, not eaſily to be procured elſewhere; and on the whole, we have no doubt of this proving a very acceptable publication, to all who are deſirous of acquiring accurate information concerning ſome of the moſt important events of their own times.

We have juſt heard that a ſecond edition is publiſhed in 4 vols. 8vo. D.

ART. IV. *An hiſtorical Sketch of Gibraltar, with an Account of the Siege which that Fortreſs ſtood againſt the combined Forces of France and Spain; including a minute and circumſtantial Detail of the Sortie made by the Garriſon on the Morning of November 27, 1781, for the Purpoſe of deſtroying the formidable Works erected by the Spaniards againſt that Fortreſs.* Royal 8vo. 148 pages. Price 6s. in boards. Edwards, 1792.

THE fortreſs of Gibraltar is ſituated in Andaluſia, the moſt ſouthern province of Spain, to which it is connected by a low iſthmus of ſand. The rock is ſaid to be ſeven miles in circumference, and to form a promontory three miles in length. This ſingular projection, now connected into an immenſe, and almoſt impregnable bulwark, was known to the ancients under the name of *Mons Calpe*, and along with *Mons Abyla*, on the oppoſite coaſt of Africa, was celebrated by them under the appellation of the pillars of Hercules.

When

When the Saracens invaded Spain in the eighth century, their chieftain erected a caſtle on mount Calpe, the remains of which are ſtill to be ſeen within the lines of the garriſon, and in compliment to this leader the promontory itſelf acquired the name of *Gibel Tarif*, or the mountain of Tarif, from which, by an eaſy tranſition, it has been denominated Gibraltar.

Ferdinand king of Caſtile wreſted this fortreſs from the hands of the Infidels, in the beginning of the fourteenth century; but it was retaken in 1333 by Abomelique, ſon of the emperor of Fez, who, after a ſiege of five months, ſtarved the garriſon into a ſurrender.

In 1410, Joſeph king of Grenada got poſſeſſion of this formidable rock. In 1642 it was diſmembered from the kingdom of Grenada by the duke de Medina Sidonia, and added to the crown of Caſtile and Leon, under Henry IV. In the reign of Ferdinand and Iſabella it was finally annexed to Spain.

The fortifications were moderniſed, extended, and increaſed, during the time of Charles V.: but in the beginning of the preſent century (1704), notwithſtanding its boaſted ſtrength, it was unexpectedly taken by an Engliſh ſquadron under the command of ſir George Rooke. The works were at that period very ſtrong, and mounted one hundred pieces of ordnance, but the garriſon conſiſted of no more than 150 regulars.

The marquis de Villadarias, a grandee of Spain, ſat down ſoon after before Gibraltar, with a large army, but the garriſon, which ſeems to have been very bravely as well as ably commanded by the prince of Heſſe, diſconcerted all the attempts made by the enemy, and at length entirely fruſtrated their project.

In 1720 the Spaniards endeavoured to ſurpriſe it, but the opportune arrival of a fleet from England, again rendered all their ſchemes abortive.

In 1726 the count *de las Torres*, with an army of 20,000 men, opened the trenches againſt it. This alſo proved ineffectual. After the cloſe of the ſiege in 1727, but little material preſents itſelf in the hiſtory of this garriſon, until the commencement of the late war with the houſe of Bourbon. The following deſcription will ſerve to convey ſome idea of this formidable promontory: P. 34.

'The rock of Gibraltar runs from north to ſouth, projecting into the ſea ſeveral miles from the continent, to which it is connected by an iſthmus of low ſand. It is a part of the province of Andaluſia in Spain. From the perpendicular front to the north, which is of various heights, to the ſouthernmoſt point, which is called *Europa point*, the diſtance is 2350 fathoms, or ſomething more than two miles and a half. The baſe of the rock on the north front is 475 toiſes, or 950 yards, and the extreme breadth, taking it from the new mole to the mediterranean ſide, is 800 toiſes, or 1600 yards.

'It is inacceſſible for the whole length of its eſcarpment on the eaſt, or mediterranean ſide, which is called the back of the rock. The north front, perpendicular towards the iſthmus, is equally inacceſſible, and the edge of this perpendicular eſcarpment is occupied by twelve batteries, commanding the iſthmus.

'The front to the weſt, and the bay, is a gradual ſlope, and almoſt generally of eaſy acceſs. There are ſeveral roads on that ſide the rock, which render the communication with the higher parts ſo eaſy, that

that cannon can be dragged up with the greateſt facility. All theſe communications are open and without intrenchments, except that part of the lines which flanks the entrance to Land port and the inundation. It is at the foot of this acceſſible ſlope, that the town and garriſon are placed. The town is cloſed, on the ſide of the bay, by an irregular long wall, the defences of which are ſo inconſiderable as to admit of eaſy approach. The flanks, in ſhort, are not by any means proportioned to the line of defence.

'From the town to the new mole there is but little diſputable ground. Between the new mole and Europa point, there are ſeveral acceſſible places, where an enemy may land, and where ſome hundreds of men may form, without being immediately diſlodged; a circumſtance which would conſequently create a conſiderable diverſion in the garriſon. But theſe walls and lodgements are waſhed by the ſea, which greatly protects them. This front indeed is ſo vulnerable, that it belies the commonly received idea of the impregnability of the rock, which its general appearance to the eye ſo naturally ſuggeſts.

'There are two ways of entering the town from the iſthmus, one under the eſcarpments on the cauſeway, the other, under thoſe of the lines, which lead to the glacis that covers the low front, preſenting a curtain with two half baſtions, on which are mounted twenty ſix pieces of heavy artillery, beſides the protection already mentioned, of the flanking lines.

'To the ſouth, the town is terminated by a retrenchment flanked by a baſtion on the weſt ſide, a flat baſtion in the centre, and a demi baſtion which commands both. The poſt of Windmill Hill poſſeſſes ſeveral local advantages, of which ſufficient avail has never yet been taken.'

The firſt intimation that the governor had of the approaching rupture between Great Britain and Spain was on the 19th of June, 1779; two days after which the uſual communication between the Engliſh troops and the inhabitants of the adjacent country was put an end to, by an order from Madrid.

At this juncture the garriſon conſiſted of 5382 men, including officers, and of 663 ſerviceable pieces of artillery.

The gallant and memorable defence of Gibraltar is ſufficiently known to all Europe, we ſhall not therefore detail the particulars; but it may be here neceſſary to obſerve that this publication is principally intended as an explanatory accompanyment to the plate of the *ſortie*, engraved from a drawing by Mr. Poggi, and that Mr. Heriot has evidently paid particular attention to the elucidation of this part of his work.

That the object of the *ſortie* was fully accompliſhed there can remain no manner of doubt; it muſt be obſerved, however, that the ſmallneſs of the enemy's force in the advanced lines, by ſome accounts ſaid to be only 74, and by others 410 rank and file, is a circumſtance which, although it added greatly to the ſucceſs of, muſt in ſome meaſure detract from the wonder attendant upon this enterpriſe. The detachment has a far better claim to glory in the humanity with which they treated the priſoners, ſeveral of whom were gallantly reſcued by them from immediate deſtruction. We are induced to think, that the loſs ſuſtained by the fire, which in the conſtruction and materials is here eſtimated at a ſum of piaſtres equal to three millions ſterling, is rather exaggerated.

Mr. H., in an advertiſement prefixed, acknowledges his 'great obligations to the very accurate and intereſting Journal of the Siege of Gibraltar, publiſhed by captain Drinkwater,' and adds 'thoſe who wiſh to peruſe the varied occurrences of the glorious defence made by the garriſon more in detail, the author of this work muſt beg leave to refer to captain Drinkwater's hiſtory.'

ART. V. *The total Defeat of Tippoo Saib. An Account of the late India War, in a Series of Letters from and to Lord Cornwallis, Tippoo Saib, General Meadows, &c. &c. with the Particulars of the recent and notorious Capitulation of Coimbatoor. To which is added, the true Confirmation of that deſperate Undertaking, by that noble Officer Lord Cornwallis.* Small 8vo. 30 pages. Price 6d. Stalker. 1792.

THIS pamphlet, conſiſts principally of letters that have already appeared in the gazette, and the daily papers. The following couplet will ſerve to convey ſome idea of the abilities and patriotiſm of the editor:

'Now we've peace and free from wars alarm!
May heaven preſerve us from future harm!'

The proſe introduction is exactly correſpondent, in point of ſtyle and elegance, to this diſtich. S.

HISTORY AND TOPOGRAPHY.

ART. VI. *Letters from America, Hiſtorical and Deſcriptive; comprizing Occurrences from* 1769 *to* 1777 *inclusive.* By William Eddis, late Surveyor of the Cuſtoms, &c. at Annapolis, in Maryland. 8vo. 455 Pages. Price 7s. 6d. Dilly. 1792.

MR. Eddis informs us in his Introduction, that 'he arrived on the American continent in the year 1769, and ſettled at Annapolis, under the patronage and protection of the then governor of Maryland: from his ſituation there he became intimately acquainted with the leading characters of every party in that province, and with every event which occurred ſubſequent to his own arrival, until the unfortunate miſunderſtanding, which aroſe between the parent ſtate and the colonies, rendered it impoſſible for every one, like him ſincerely and ſteadily attached to the former, to continue in the country.'

Theſe letters, we are alſo told, were originally intended only for private amuſement, and that it is owing to the ſuggeſtion of ſome partial friends that they now appear. The publication is accordingly guaranteed by a liſt of more than 400 reſpectable ſubſcribers. Of the motives which induce authors to publiſh, we profeſs to know no more than they are pleaſed to diſcover. Mr. E.'s letters are upon the whole ſufficiently amuſing to riſk their ſucceſs among the lighter works of the day. The author diſplays in moſt of them a good taſte and a good underſtanding, although we cannot compliment him on having made any very valuable addition to our knowledge of America.

The firſt part of the volume relates chiefly to the government, trade, manners, and cuſtoms of the inhabitants, as they were previous

previous to the war. That unhappy event has changed the aſpect of theſe circumſtances ſo much, that this part of our author's letters is chiefly to be noted as deſcribing much of what no longer exiſts, and, except to the curious, is no longer intereſting.

The latter part reſpects the riſe of the war, which Mr. E. foreſaw at a very early period, and the naval and military tranſactions, which are deſcribed in a lively and yet accurate manner. Throughout the whole are interſperſed ſeveral local anecdotes, which vary the correſpondence, and carry the reader pleaſantly on. From letter the ſixth, which contains a very copious account of the nature and degrees of ſervitude in Maryland, we extract the following relation, as a ſpecimen of the author's manner. P. 78.

'A gentleman of conſiderable influence and fortune, purchaſed a ſervant as an aſſiſtant to his gardener; having been previouſly informed that he had originally acted in that capacity, and was qualified for the undertaking. The man, ſoon after he was brought on ſhore, received inſtructions to enter on his buſineſs, when it was immediately diſcovered, that he was wholly unacquainted with the nature of his employment. On being interrogated relative to this deception, he acquainted his maſter, that "extreme indigence induced him to abandon his native country —that in the courſe of the voyage, having intimated that he had not been brought up to any mechanical profeſſion, he was informed by the captain, it was abſolutely neceſſary he ſhould avow ſome particular calling, in order to ſecure a more comfortable ſituation; that in America, a competent ſkill in gardening was eaſily attainable, and ſeldom required the exertion of greater talents than what were immediately eſſential for domeſtic purpoſes; and that by engaging in ſuch employment, he might avoid a more laborious ſervitude, under the diſcipline of ſome rigid and inflexible planter."

'This declaration was delivered in terms ſo apparently conſiſtent with truth, as obtained entire credit with his maſter, who from his deportment, and exterior, was likewiſe induced to form ſentiments much to his advantage: he therefore determined to receive him into his family, in the capacity of a domeſtic, and to give him that encouragement, to which he might be entitled by the propriety of his future conduct.

'Every ſentiment of gratitude appeared to operate on the mind of the ſervant, when he found himſelf deſtined to a ſtation more comfortable than his original allotment; and, for ſome time, the whole tenor of his actions was ſuch as might ſhew, that he highly merited the indulgence which he had ſo unexpectedly obtained.

'For a few months his diligence and attention ſecured him the entire approbation of his maſter, and he was continually gaining ground on his confidence and eſteem. It was, therefore, with the utmoſt concern, his benefactor began to obſerve an appearance of diſcontent, a diſregard to the duties of his ſtation, and an evident alteration in every particular. Remonſtrances and threats were equally ineffectual: his diſpoſition became ſullen, and reſerved; while he obſtinately refuſed to aſſign any cauſe for ſuch

an obvious change in his conduct. At length, he quitted the houſe of his benevolent employer, and by travelling in the night, and lying concealed in the day, he took the proper precautions to elude the vigilance of purſuit.

'His plan, though well concerted, was, nevertheleſs, ineffectual. In a few days he was diſcovered, almoſt famiſhed. Neceſſity compelled him to ſupplicate the aid of charity: his ſtory was equivocal, and excited ſuſpicion; he obtained relief, but with the detention of his perſon. A magiſtrate, before whom he was conveyed, threatened him with confinement and rigorous treatment, unleſs he gave a proper and ſatisfactory account from whence he came, and the circumſtances which had reduced him to his preſent ſituation. Finding every fallacious pretext fruitleſs, he made a candid and explicit diſcovery, and was, in conſequence, with all poſſible expedition, conducted to the preſence of a maſter, whoſe tenderneſs he had baſely returned with ſuch unpardonable ingratitude.

'The moſt compaſſionate nature is ſeldom proof againſt repeated inſtances of an incorrigible diſpoſition. It was therefore thought neceſſary that he ſhould experience the conſequences of his behaviour, but he was previouſly reminded of the repeated acts of kindneſs that had been ſhown him, and the ungrateful return he had made. From ſuch conſiderations it was obſerved, that it was a debt ſtrictly due to juſtice to compel him to ſerve the reſidue of his time in the moſt laborious employment allotted to worthleſs ſervants. He was accordingly ſentenced to the iron mines, there to reap the bitter effects of his conduct.

'Overwhelmed with the conſciouſneſs of guilt, and terrified at the proſpect of the puniſhment that awaited him, the unfortunate culprit, in the moſt ingenuous terms, confeſſed the equity of the ſentence paſſed upon him, but not without an intimation, that there were circumſtances in his caſe which, were they known, he was perſuaded, would plead powerfully in his behalf. An irreſiſtable inclination to return to his native country, and the obſtacles which appeared to bar his deluſive hopes, had poſſeſſed his mind with that gloom and diſcontent, which had almoſt obliterated the impreſſions of gratitude, and occaſioned that conduct which had brought him into his preſent ſituation. He concluded by declaring, that he had not the moſt diſtant claim to compaſſion, yet relying on that goodneſs and lenity which he had ſo frequently abuſed, he was encouraged to admit a ray of hope, and to ſupplicate forgiveneſs, however undeſerved.

'His humane maſter heard him with the moſt candid attention. He pitied a deviation from rectitude, which originated in motives natural to the human mind; and determined not only to exempt him from the ſituation to which he had been juſtly doomed, but to ſend him, by an early opportunity, to his much loved native country, there to purſue ſuch eligible methods as Providence might ſuggeſt for his future comfortable proviſion. I ſhall not attempt to delineate the tranſports which on this intimation took poſſeſſion of his mind.

'About this time, the captain of a ſhip preparing to ſail for England, ſignified his want of a ſteward to attend on thoſe paſ-

ſengers who had engaged his cabin for the voyage: the emancipated ſervant was recommended for his employment; his ſervices were accepted; and with ſolemn aſſurances of the moſt laſting and grateful attachment, he bade farewel to a maſter, by whoſe generous, diſintereſted conduct, he was ſo providentially reſtored to happineſs and to liberty.

'Two years elapſed without the leaſt intelligence reſpecting his ſituation, when, at length, a letter arrived, filled with every ſentiment of gratitude. "His ſenſe of repeated obligations was acknowledged in terms which delineated a heart conſcious of the important benefits he had experienced; and he concluded by entreating his late maſter's acceptance of a bill, as a trifling conſideration for the reſidue of that time, which he had been ſo generouſly and humanely exempted from ſerving."

'The ſum remitted, very greatly exceeded the original coſt of the moſt valuable ſervant. In this epiſtle, not the leaſt intimation was given, relative to the circumſtance which had enabled a man, ſo lately at the loweſt ebb of miſery, to ſpare from his immediate occaſions, ſo conſiderable a ſum as *thirty pounds*; but an anſwer was requeſted, to be addreſſed to a merchant in London, that the party concerned might be properly apprized his bill was received and acknowledged.

'Mr. J. was inexpreſſibly happy in the pleaſing reflection, that, by an indulgence of lenity, natural to his diſpoſition, he had been rendered by Heaven the inſtrument of ſuch unexpected proſperity. He could not, for a moment, admit the idea of appropriating any part of ſuch money to himſelf, as the payment of a debt which he conſidered as a free donation to the claims of humanity; but he was naturally anxious to become acquainted with the particular events by which his late ſervant was ſo happily ſituated as to obtain the power of tranſmitting ſuch a proof of his honeſty and gratitude. He, therefore, immediately addreſſed a letter to the merchant, expreſſive of the "ſatisfaction he experienced in receiving intelligence of ſuch an agreeable nature, and deſiring him to return the note, which he had encloſed for that purpoſe, into the hands of the party who had conceived it his duty to tranſmit it, with earneſt wiſhes, that his future ſucceſſes might amply compenſate for every former calamity. He had only to requeſt, that by an early opportunity, he would afford him the ſatisfaction of knowing, by what unexpected circumſtance he had been ſo rapidly, and ſo providentially favoured with the ſmiles of fortune."

'By the return of the firſt ſhip, an anſwer from the agent arrived. The bill was ſent back, with an earneſt entreaty, that if Mr. J— refuſed to apply it to his particular occaſions, he would appropriate it to ſome charitable purpoſe: that with reſpect to the ſituation of the man, formerly his ſervant, there were powerful reaſons which precluded him from giving the information he requeſted. All that he was at liberty to diſcloſe was, that the perſon who had viſited America, under circumſtances ſo deſperate and forlorn; who had been neceſſitated to become a common indented ſervant, ſubject to all the hardſhips and miſeries incident to ſo abject a condition, was, by an aſtoniſhing tranſition of

fortune, elevated to a very affluent and reſpectable ſituation in his native country.

'The above particulars were delivered to me by the benevolent maſter himſelf, who, during a courſe of years, has aſſiduouſly endeavoured, by every eligible mode of inquiry, to develope a ſecret ſo induſtriouſly concealed from his knowledge: but every method has hitherto proved ineffectual; and he has now relinquiſhed the idea of having ſo natural a curioſity, even confidentially gratified.'

In juſtice to Mr. E. it muſt be added, that his political ſentiments, however averſe to the revolution, are delivered with becoming candour, and while that important event was in a ſtate of progreſſion, he ſeemed fully ſenſible of the errors into which the Britiſh nation were precipitated by the ignorance and raſhneſs of the then adminiſtration. C. C.

ART. VII. *Caernarvonſhire. A Sketch of its Hiſtory, Antiquities, Mountains, and Productions. Intended as a Pocket Companion to thoſe who make the Tour of that County.* ſm. 8vo. 125 Pages. Price 2s. ſewed. Debrett. 1792.

THIS county claims precedency to every other in Wales, on account of the loftineſs and majeſtic grandeur of its mountains, which nearly extend, in a curved and ſerrated chain, from the promontory of Ormſhead to Bardſey iſland.

'The improved parts of the county' we are here told 'now occupy nearly the half of the ſuperficies; and perhaps in ages to come almoſt the whole ſurface, wherever any mould is left, may be brought to a ſtate of artificial paſturage, if not of cumberſome tillage. In theſe mountains the action of the plough is often laborious: the declivities are frequently ſo ſharp, that the farmers are conſtrained to work their furrows lengthwiſe, though this direction is attended with the inconvenience of lodging water between them.

'The dwellers of the upland, call the lowlands *yr hendre*; that is the old habitations, from being the original abode of the inhabitants.

'The mountains in the ſpace from Conway to Caernarvon ſeem emboſomed in one another; but from the Angleſey ſhore they aſſume a more regular appearance; range riſing upon range in three gradations. The lower valleys and ſides to the firſt ſwell are in general fertile, temperate and habitable. The ſecond range affords paſturage and fuel, ſuch as long graſs, peat and furze: this line is of raw temperature and very frequently overſpread with a miſt, ariſing from the humidity of the ſoil and its ſituation, which is between the ſoft warmth of the vale and the ſevere rigour of the ſummits. The higheſt ridge partakes in its nature of the frigid zone; the air is keen and rareſied, and ſnow uſually prevails there more than half the year. The rocks here and there, where expoſed to winds and ſtorms, are naked even of mould; the outer coat being carried away by tempeſts, or ſwept off by the violence of the wintry deluge. In other places of ſharp declivity, huge ſlips of rocks have ſlidden down, and rugged precipices and vaſt ſkeletons of the mountain aſtoniſh the beholder.

The

The inhabitants of this region are all migratory; as ſoon as the mountain puts on its hoary cap of ſnow, the ſheep and the goat deſcend to a more temperate climate. When it rains mildly in the lower diſtrict of the mountains, it oftentimes ſnows with ſeverity on the heights.'

So much for a general deſcription; the traveller who is deſirous of climbing Penmaen Mawr, or contemplating Snowdon, &c., will receive both pleaſure and information from this little work. O.

BIOGRAPHY.

ART. VIII. *A Sketch of the Life and Writings of the Rev. Micaiah Towgood.* By James Manning. 8vo. 191 pages. Price 3s. ſewed. Exeter, Grigg. London, Johnſon. 1792.

THE ſubject of theſe memoirs has long been known to the public as an able and zealous champion for nonconformity. He attained a high degree of reputation for profeſſional ability, for extenſive knowledge, and for exemplary benevolence and piety. His life will afford few ſtriking incidents to gratify curioſity, but may furniſh a model well deſerving the ſtudy and imitation of thoſe young perſons who have devoted themſelves to the clerical profeſſion.

Mr. Towgood, who was born in 1700, and died in 1792, paſſed his long life, as appears from the account here given, in a diligent application to the duties of his profeſſion, and the ſtudies immediately connected with it, and in an uniform courſe of reſpectable conduct. He was educated at Taunton, under the rev. Stephen James, and the rev. Henry Grove; and ſucceſſively reſided, as miniſter, at Moreton, Hampſtead, Crediton, and Exeter. His principal work is the Diſſenting Gentleman's Letter in anſwer to Mr. White. It is ſtill read, and is written with an acuteneſs of diſcuſſion, and animation of language, which entitle the author to conſiderable diſtinction in the claſs of theological controverſialiſts.

Mr. T. wrote an eſſay on the character of Charles I., in which he proves, that the puritan or preſbyterian clergy were the only body of men in the kingdom, who had the courage to oppoſe and proteſt againſt the trial and condemnation of the king, and petition for his life; and that they had a principal hand in reſtoring Charles II. to the throne of his anceſtors: P. 34.

'Theſe facts,' ſays the editor of theſe memoirs, 'however unattended to by the authors of thoſe illiberal invectives which are occaſionally laviſhed on the body of the diſſenters, are certainly deſerving attention, ſince it clearly appears from their evidence, that the proteſtant diſſenters are by no means enemies to the monarchical government of this country, but may be reckoned amongſt its moſt zealous aad conſiſtent friends.'

He adds, p. 37. 'Nor are their political principles altered ſince that period. The diſſenters of the preſent day are too much attached to the civil conſtitution of their country, to entertain a wiſh of altering its form of government. They have a decided preference for monarchical government. They reſpect a body of nobles, which in a political view, have little or no reſemblance to the nobility of France;

and they regard with veneration, the weight which is given to the people at large by the voice of the houſe of commons.'

The following character of Mr. T. as a preacher, while it ſerves as a further ſpecimen of the ſtyle of this work, may afford an uſeful leſſon to young divines: p. 91.

'He aſcended the pulpit with that elevation of thought and ſentiment, that majeſtic conſiſtency of character, which is moſt apt to create reſpect and command attention. He ſtood with an erect, yet modeſt mien, the picture of a mind firm, yet free from arrogance; with an animated, yet compoſed countenance, the mirror of a ſoul entirely awake, and at the ſame time collected in itſelf. Loud exclamation, outrageous action, violence of look or geſture were not the characters of his delivery. It was ſolemn, yet animated. The tone of his voice was ſoft and clear. He had, in early life, a little impediment in his ſpeech, but he almoſt entirely conquered this defect, and was an example how much an attentive obſervation of ſuch an imperfection can tend towards the cure of it. He ſpoke like a man full of his ſubject, and labouring under the weight of thoſe conceptions which its awfulneſs inſpires. His action was the unſtudied reſult of his inward feelings.

——————— "Much impreſſed
Himſelf, as conſcious of his awful charge,
And anxious mainly that the flock he fed,
Should feel it too. Affectionate in look,
And tender in addreſs, as well becomes
A meſſenger of grace to ſinful men."

COWPER'S TASK.

'There was one circumſtance in his delivery, almoſt peculiar to himſelf, which produced a wonderful effect. He would frequently ſtop ſhort, in a pauſe of recollected ſilence, as unable to vent the workings of his boſom, or cloathe them in adequate language. Theſe ſtrong impreſſions of divine truths upon his own heart, tended greatly to affect his hearers, and to render his diſcourſes highly acceptable and uſeful. His diſcourſes were, indeed, a model in the art of preaching; an art which he never proſtituted to promote the deſigns of party, or to kindle the flame of theological debate.'

Mr. T. embraced the Arian doctrine with reſpect to the perſon of Chriſt; and perſevered in this opinion to the laſt: but on all occaſions exerciſed the utmoſt candour towards thoſe who wandered beyond himſelf into the regions of hereſy. In a letter which he wrote a few years before he died, after making ſome obſervations on the controverſy between Dr. Horſley and Dr. Prieſtley, he thus concludes,

P. 132. 'I ſhall be glad to ſee any future publications of theirs, for when there is a colliſion of two ſuch great bodies in the eccleſiaſtical hemiſphere, it is to be hoped ſome beam of light will be ſtruck out to guide us in the way of truth.'

To this ſketch of the life of Mr. T. is added a ſmall piece, written by him ſeveral years ago, but never before publiſhed, entitled, 'Catholic Chriſtianity, or the Communion of Saints,' earneſtly recommended to all profeſſing chriſtians, particularly to the brethren of the antipædobaptiſt perſuaſion.' Its deſign is to expoſtulate with the baptiſts, on the unreaſonableneſs of their ſeparation from their brethren, upon the mere circumſtance of adult baptiſm. O. S.

ART.

PAINTING AND SCULPTURE.

ART. IX. *Storia della Pittura, &c.—The Hiſtory of Painting and Sculpture, from the earlieſt Accounts.* [Italian and Engliſh.] 4to. 173 Pages. Price 10s. 6d. ſewed. Calcutta printed 1788. Publiſhed by Cadell in London 1792.

THOUGH the tradition that ſciences and arts originated in the Eaſt be nearly coeval with their appearance, a hiſtory of ancient painting and ſculpture compoſed on the banks of the Ganges may ſtill be conſidered as a ſingular phenomenon. Let us tranſcribe the author's preface to account for it.

'The nature of the ſubject comprized under the title of this book, however novel the publication may appear in a ſoil like this, will not be conſidered as unconnected with the purſuits of the author's leiſure, and the peruſal will diſcover that its ultimate tendency is not confined to the banks of the Ganges.

'Indeed it is a ſubject which has engaged his caſual reflection for ſome conſiderable time; but from the little accidents of this life, which ſometimes derange our projects, it had been only at ſcattered intervals that he could purſue the idea, until the leiſure of a ſlow India voyage ſuggeſted the means.

'From the limited number of books which formed his little collection during the paſſage, and from the ſmall hopes which he entertained of procuring here ſuch as were neceſſary for his purpoſe, and for a variety of other reaſons on his arrival in Calcutta, he determined to reſerve for ſome future leiſure,—ſuch as a returning voyage might afford, the employment of reſuming the ſubject.

'But the intenſe heat which for a certain portion of the year, almoſt ſuſpends every other occupation, but that of writing, at which time other circumſtances unite to cauſe a ceſſation of his profeſſional employment, and have concurred to revive the thought, and, at length, prompted to a diligent enquiry after ſuch aids as might here be obtained as to books.

'From the polite and liberal acceſs afforded to him by thoſe gentlemen here, who hold the moſt diſtinguiſhed rank in their learned profeſſions, he procured ſuch an unexpected ſupply from their valuable libraries as greatly encouraged him to perſevere; and, in the end, enabled him to preſent this little ſpecimen of his labours to the public inſpection.

'Though the whole deſign is of ſome conſiderable extent, yet it is of ſuch a nature as to admit of certain diviſions; which, like the preſent, may ſtand in ſome meaſure independant of the reſt; and hence afford him room to judge, from the deciſions of an enlightened public, how far it may be prudent, at a future period, either to withhold the proſecution, or perſevere in the deſign.

'In either caſe, he has every reliance, as well upon the indulgence as the candour of the tribunal, before whom he makes his appeal.'

In the Introduction, which follows, Mr. Hickey, for that, as appears by the dedication, is the author's name, informs us of the writers whom he conſulted to compile and digeſt his work; theſe are, amongſt the ancients, Pliny, Lucian, Pauſanias; amongſt the moderns,

moderns, the letter prefixed to the firſt volume of Vaſari by G. B. Adriani, Borghini, Carducho, Carlo Dati, Felibien, &c.

An Eſſay on the Origin of Antient Painting comes next. The chief aim of this appears to be an attempt to date the origin of art much farther back than is commonly allowed by the writers on thoſe ſubjects: the perfection of the Homeric poetry preſuppoſes, in the author's opinion, a ſeries of progreſſive improvements, and vaſt ſtores of ornamental and neceſſary information, and theſe he finds in Egypt; the gods, the heroes, the arts of Egypt were by Homer tranſplanted to Greece, but by artfully ſinking their real origin, and transforming them into aborigines of his own country, he became the darling poet of his nation.

The teſtimony of Herodotus is produced to give an air of plauſibility to theſe conjectures, though the validity of that teſtimony is not a little impaired by the ambiguity with which it is delivered; for if the Poet pleaſed by gratifying Greek vanity, the hiſtorian, who wanted to inſinuate himſelf into the favour of the ſame nation, had his cue.

But the materials of information, that led the author ſo far, forſake him all at once when he comes to their application in points of art. The origin of Greek art mounts now no farther than to the known date of the Corinthian damſel; the natural deſire of imitation, and human paſſions, ſupplant now, and with much greater probability of truth, the boaſted aids of Egypt.

To this eſſay, thus unconnected, on the origin of painting, is ſubjoined another on the origin of ſculpture; which, being chiefly hiſtorical, we paſs, together with the account drawn from Pauſanias of the origin of the Olympian games, and proceed to the life of Phidias, if a meagre tranſcript from Pauſanias relative to the ſtatue of Jupiter at Olympia, and that of Minerva at Athens, be properly called a life. The author himſelf indeed conſiders it only as a kind of precurſory information of what he means to do hereafter, concerning that great man; we therefore diſmiſs it with the *Chronological Table ſerving to illuſtrate the Hiſtory of ancient Painting and Sculpture*, and haſten to part the ſecond.

This begins with two introductions: in the firſt, an attempt is made to invalidate the account of Pliny concerning the ſtate of painting previous to the 90th Olympiad, and chiefly what he ſays of Polygnotus the Thaſian, whoſe excellence is in the ſecond attempted to be eſtabliſhed by the authority of Pauſanias.

Of the moſt ſanguine admirers of Pliny, thoſe who have ſtudied ſeriouſly painting and ſculpture will readily agree, that a ſolid judgment and native taſte for the imitative arts made no part of his endowments, however ſplendid or varied in other reſpects. What he advances on his own authority is generally inconcluſive or puerile: but they will not ſo eaſily give up the authenticity of his ſources and means of information, his penetration, his learning, his fidelity in quoting. On theſe reſts the queſtion between him and our author concerning Polygnotus.

"Polygnotus," ſays Pliny, "flouriſhed before the 90th Olympiad; he was the firſt who painted women in ſhining draperies, who adorned their hair with head-dreſſes of variegated colours, and who firſt contributed moſt towards the advancement of painting. It was he who ſhowed the mouth unlocked (*ada-*

periſſe),

perire), gave a glimpſe of the teeth, and to the face a variety of look unknown to the ſtiff ancient manner."

It may be proper to obſerve, that Pliny, in the preceding chapter, when entering on the ſubject of painting, accuſes the Greeks of negligence in their records. Their praiſe of the art, ſays he, mounts not higher than the 90th Olympiad; whilſt it is acknowledged, that a ſeries of conſiderable artiſts long preceded that period, ſuch as Bularchus, the Monochromatiſts, Eumarus, Cymon, Phidias himſelf, and Panæus his brother. This obſervation, in our opinion, clears Pliny of all ſuſpicion of negligence, or of having framed a conjectural ſyſtem to reconcile the periods of progreſs in painting, inconſiſtent with the merits of the performances. If an error were committed, it muſt of courſe be aſcribed to the Greek authors themſelves, now loſt: and which are the names moſt likely to have been conſulted by Pliny? It is ſurely not improbable to ſuppoſe, that Antigonus and Xenocrates, Euphranor, Apelles himſelf, perhaps Metrodorus, and amongſt the Romans, Varro, were his guides; all artiſts themſelves, the laſt excepted, and who no doubt might be depended on when they treated with indifference the periods that preceded Zeuxis—depended on infinitely more, conſidering the ſplendour of their names, than Vaſari, when, after the long enumeration of painters and works antecedent to Michael Angelo, and much futile praiſe beſtowed on them, he is at laſt obliged to own, that the date of real painting begins with that great name.

What is it then our author oppoſes in favour of Polygnotus to the authority of the Roman? The long account which Pauſanias in his Phocica gives of the painted pannels in the Leſche at Delphi; for that he painted, in company with Mycon, the Poecile at Athens, we know from Pliny; Pauſanias never once mentions his name in his deſcription of that portico, which might have been expected, though the pictures were obliterated in his time, as he could not be ignorant from tradition of ſo ſplendid a circumſtance in the life of that painter. He mentions indeed ſome of his pictures remaining in the temple of Caſtor and Pollux, whom Mr. H. every where with unaccountable perverſeneſs, and a conſtruction known only to himſelf, inſtead of Dioſcuri, calls Dioſcorides.

The two enormous pictures with which Polygnotus decorated the two ſides of the Delphian edifice, without ſubdividing them as Mr. H. ſeems to imagine into ſmaller compartments, repreſented, one, the final deſtruction of Ilium, with the Greeks preparing to depart; and the other, Ulyſſes conſulting the ſpirit of Tireſias in Tartarus. With a minute account of theſe, Pauſanias has filled ſeven chapters of his Phocica.

The reſult is, what might be expected—we are fatigued with an enumeration of parts crouded together, without preſenting to our eye a whole. Inſtead of ſetting out from a centre, the deſcription begins from the corner, at which the traveller entered, and unremittingly continues to the oppoſite end; though not without frequent digreſſions into the regions of mythology and obſcure tradition, where a figure or its label beckoned the antiquary to his favourite haunts.

That

That the Cappadocian critic was a man of feeling, is clear from the glimpſes of ſenſibility that burſt athwart the dryneſs of his catalogue, whenever he diſcovers appropriate or ſingular expreſſion in a group or figure; the pathetic and the ſublime attract him. You might know Helenus, he ſays, though he had had no name; he diſcovers in Demophon meditation on the delivery of Æthra; he ſympathiſes with the infant clinging to the altar; joins with Diomede in admiration of Helen, and in lamentation with the group of captive females: in the Necromantia he hangs with Ulyſſes over the fatal cave; avoids him with the ſon of Telamon; marks the lofty contempt of Penthefilea's glance at the call of Paris, and the indignant grief of Pirithous at the uſeleſſneſs of his faulchion; whilſt Eurynomus and Tityus make us ſhudder at ſemblances and features unknown before and ſince to painting *. Such is the juſtice Pauſanias does to many of the parts, but he leaves us in the dark with regard to the *compoſition* of the whole. What other reaſon can there be, but that compoſition was not to be found, and that Polygnotus contented himſelf with mere *appoſition*.

Appoſition, or an aſſemblage of figures, numerically put together, without central maſſes and collateral gradation, without approximation or diſtance, and a want of perſpective, have always marked the infancy of painting. Compoſition, or the formation of a ſtriking centre into ſubordinate rays, belongs to painting in its vigour, when enumeration is no longer miſtaken for order. In that infant ſtate individual lines, colour, and expreſſion, are the only means by which one artiſt can aſſert his ſuperiority over another. The work of Polygnotus was probably to be no more than a ſpecies of hiſtoric and religious record to the eye, and appropriated to a place; for ſuch was, no doubt, the firſt intention of painting, before the rage of profeſſional powers uſurped the whole, and, heedleſs of real uſe or ſubject, confined the art to a mere conteſt of ſtyles. The inſtances we have produced prove, that the Thaſian poſſeſſed expreſſion in a degree perhaps never excelled; but, if he went beyond his age in that, he muſt be ſuffered to remain in the croud of his contemporaries with regard

* 'Eurynomus,' ſays Pauſanias, 'is a dæmon unknown to the *Odyſſea*, the *Minyas* and the *Noſti*; who, according to the tradition of the Delphian interpreters, gnaws the fleſh of the dead and leaves nothing but the bones. Here he is painted in a kind of blue-black, a colour ſimilar to that of flies that feed on carcaſes. He ſits, gnaſhing his teeth, on the outſpread ſkin of a vulture.' This dreadful image reminds us of the modern vampire.

'Here too,' continues he, 'is Tityus, no longer in torments, but by relentleſs pain almoſt annihilated, a dark, evaneſcent, unſubſtantial ſpectre.' ἐξαιτλωμενον· ἀμυδρον και οὐδ' ὁλοκληρον εἰδωλον. This is thus tranſlated by Mr. H. '*Tityus is there alſo repreſented —not under the doom of perpetual puniſhment, but as if ſinking under his torment, and ſcarcely able to ſupport it.*

'*He is thrown back into the ſhade, ſo as to be but indiſtinctly ſeen.*'

to later diſcoveries in the art; and Pliny well underſtood will be eaſily reconciled with Pauſanias.

Mr. H. has added little to the criticiſms of Pauſanias, except in the inſtance of Neoptolemus, whom the painter, in his opinion with great judgment, has not repreſented ſlaying Priam, which would have ſhocked our feelings, but ſome obſcure warrior, unknown even to Pauſanias, one Elaſſus; and in a note he expatiates on the boundleſs licence granted to poetry, and the very narrow limits preſcribed to painting with regard to the choice of objects: a notion, which owes its origin to the German critics.

The truth is, that horrour, and loathſomneſs in all its branches, are equally baniſhed from the painter's and the poet's province. Terrour, as the chief ingredient of the ſublime, compoſes in all inſtances, and in the utmoſt extent of the word, fit materials for both. Virgil repreſented the helpleſs Priam in the gripe of Pyrrhus, becauſe it was the poet's deſign to render his memory deteſtable to the Romans, the deſcendants of Troy; Polygnotus repreſented him only as a conqueror, becauſe he was the principal hero of the nation that had heaped on Ilium the calamities which he recorded, and whoſe bones tradition had inſhrined under the very ſpot on which he painted. If mere tenderneſs for our feelings prevented him from ſacrificing helpleſs age to the ſlaughtering faulchion, why did he irritate them by ſuſpenſe for the fate of the agonizing child that graſps the altar which had not protected Priam? Laocoon, with his ſons, will always remain a ſufficient anſwer to all that has been retailed in our days, on the limits of the art, by tame antiquarians from tamer painters.

Our author treats with contempt the obſervation of Pliny, on the ambiguity of expreſſion in a figure of Polygnotus in the portico of Pompey: we will add one no leſs perplexing in the firſt Delphian picture: 'By Meduſa,' ſays Pauſanias, 'there is a figure of an old woman ſhorn to the ſkin, unleſs it be an eunuch; ἢ ἀνθρωπος ἐστιν εὐνοῦχος.' Of the pannels painted by him at Theſpia Pauſanias takes no notice, or our author of what Pliny ſays on the inferiority of Pauſias, when he was employed to add ſomething, or to reſtore them.

An account of Zeuxis the Heraclean follows next, and concludes the volume. In this there are ſeveral pertinent and ſome acute remarks on his character, and the deception practiſed on him by Paraſius, which the reader may peruſe with pleaſure and information.

The ſtyle of this work is too affected for an artiſt, and too incorrect for a ſcholar. Almoſt every page offers erroneous conſtruction and ſpelling. Why it was printed in two languages, the author can beſt determine: perhaps it was his deſign to make it of more general uſe, and Italian he probably conſidered as the language of artiſts: but the two texts do not always correſpond, nor can it be eaſily decided, faulty as both are, which is to be conſidered as the original and which as the tranſlation.

R. R.

OPTICS.

ART. X. *An Eſſay upon ſingle Viſion with two Eyes: together with Experiments and Obſervations on ſeveral other Subjects in Optics.* By William Charles Wells, M. D. 8vo. 144 pages. Price 3s. in boards. Cadell, London. 1792.

THE manner in which ſingle viſion takes place with two eyes has long engaged the ingenuity, and excited the curioſity and attention of philoſophers; and various opinions have at different times been offered concerning it, without perhaps affording any thing very ſatisfactory upon the ſubject. The author of the eſſay before us therefore attempts a ſolution of this difficult and controverted queſtion. He firſt endeavours to ſhow, that none of the opinions which he has met with on this point, can be conſidered as juſt. With this view he divides them into two claſſes.—The firſt comprehending the opinions of Galen, Alhazen, Rohault, Dr. Briggs, and ſir Iſaac Newton, all of whom, he ſays, have regarded this circumſtance of ſingle viſion with two eyes, as depending upon the union of the two impreſſions before they are communicated to the mind. The ſole difference among theſe philoſophers has been with reſpect to the manner of this union.—The ſecond claſs contains the opinions of thoſe who believe, 'that an object is ſeen ſingle by both eyes, becauſe it is ſeen by each of them in the ſame external place; and who profeſs to point out ſome law, or conſtant rule of viſion, from which this ſameneſs of place is to be derived as a neceſſary conſequence.' On this ſide of the queſtion the author mentions Aguilonius, Dechales, Dr. Porterfield, Dr. Smith, and Dr. Reid.—Dr. W. rejects the opinions of the firſt claſs as being mere conjectures 'founded upon certain ſuppoſed changes in the brain and nerves, the exiſtence of which it is impoſſible, from the nature of the parts, either to demonſtrate or to refute by experiments;' and that no one of them, though admitted to be true, is ſufficient to explain the phenomena of viſion.—The author enters into a more minute and extenſive examination of the opinions of the ſecond claſs, as they ſeem to depend more upon experiments and obſervations, and from the whole of his inveſtigation and inquiry makes the following concluſion. P. 32.

'My examination of the ſecond claſs of opinions, reſpecting the cauſe of the ſingle appearance of objects to two eyes, being finiſhed, ſome perſon, perhaps, will now ſay; Granting that no error can, at firſt ſight, be ſhown in your arguments againſt thoſe of Dr. Smith and Dr. Reid, is it not a ſufficient reaſon for believing them fallacious, that they prove too much? If objects appear ſingle neither from cuſtom, nor an original property of the eyes, have we not an effect without a cauſe, and muſt there not be ſomething wrong in the facts or reaſoning which lead to ſuch a concluſion? The anſwer I make is as follows: Since viſible place contains in it both viſible diſtance and viſible direction, it is not neceſſary that the ſingle appearance of an object, to both eyes, ſhould depend altogether either upon cuſtom, or an original principle of our conſtitution; for its viſible diſtance to each eye may be learned from feeling, and its viſible direction be given by nature; in which caſe, the unity of its place to the two eyes, will be owing to neither of thoſe cauſes ſingly, but to a combination of both; and this I regard as a ſufficient reply.'

We

We ſhall now proceed to the examination of our author's new theory reſpecting viſible direction, by which he intends to afford a ſolution of the queſtion 'Why objects are ſeen ſingle with two eyes,' or rather, 'why they appear in the ſame place to both.'—He firſt obſerves, that the viſible place of an object is compoſed of its viſible diſtance and viſible direction, and then ſhows in what manner 'the diſtance and direction which are perceived by one eye may coincide with thoſe which are perceived by the other.'—In judging of diſtance by ſight, even when objects are not a great way removed from us, the author obſerves, that we are liable to make miſtakes; but he thinks, that no perſon has ever ſeen an object at a certain diſtance with one of his eyes, and with the other at a different diſtance, and the object from this circumſtance alone 'has been ſeen double.'—He next remarks, that the great 'difficulty in finding a true and ſufficient cauſe for the union of the two viſible places of one or two objects to two eyes, muſt conſiſt altogether in ſhowing, in what manner the two apparent directions may coincide, conſiſtently with the attending phenomena.' Both the theory which ſuppoſes, that 'objects are perceived in the direction of lines paſſing from their pictures in the *retina* through the centre of the eye,' and that which tells us 'that their apparent directions coincide with their viſual rays,' are here conſidered as 'inconſiſtent with the phenomena of ſingle viſion with two eyes.'—For according to neither of theſe theories, continues the author, 'can an object, placed at the concourſe of the optic axes, be ſeen ſingle, unleſs we have a moſt accurate knowledge of its diſtance; nor will either of them admit two objects to be ſeen as one, which are ſituated in the optic axes, whether on this ſide, or beyond where they meet, unleſs the united object be referred by ſight to their very point of interſection; both of which concluſions, he thinks, are contradicted by experience.'—Hence he imagines ſome other theory of viſible direction, which is not liable to theſe objections, neceſſary; and ſuch an one he expects will be brought forward in the following propoſitions. Having given an explanation of his terms, he ſays,

Propoſition 1ſt.—That 'objects ſituated in the optic axis, do not appear to be in that line, but in the common axis.'

Propoſition 2d.—That 'objects ſituated in the common axis, do not appear to be in that line, but in the axis of the eye, by which they are not ſeen.'

Propoſition 3.—That 'objects ſituated in any line drawn through the mutual interſection of the optic axes to the viſual baſe, do not appear to be in that line, but in another, drawn through the ſame interſection, to a point in the viſual baſe diſtant half this baſe from the ſimilar extremity of the former line, towards the left, if the objects be ſeen by the right eye, but towards the right, if ſeen by the left eye.'—For the author's proofs and illuſtrations of theſe propoſitions we muſt refer our readers to the work itſelf.—The apparent directions of objects having been thus, as the author thinks, demonſtrated to depend upon a law, 'different from any which has hitherto been thought to exiſt;' he next proceeds to ſtate 'in what manner the phenomena of ſingle and double viſion with two eyes are dependent upon it.' P. 56.

'When two ſimilar objects are placed in the optic axes, one in each, at equal diſtances from the eyes, they will appear in the ſame

place, and therefore one, for the ſame reaſon that a truly ſingle object, in the concourſe of the optic axes, is ſeen ſingle. Here again, as the two viſible directions coincide in every point, it is not neceſſary that the united appearance ſhould be judged to be at any particular diſtance; that it ſhould be referred, for inſtance, to the concourſe of the optic axes, where the two other theories of viſible direction are obliged to place it, in oppoſition to the plaineſt obſervations.

'Objects, any where in the horopter, will be ſeen ſingle, becauſe their apparent directions to the two eyes will then completely coincide. And for a contrary reaſon, thoſe placed in any other part of the plane of the optic axes will appear double. To make theſe things evident, let a line paſs through the point of interſection of the optic axes, and any given object, to the viſual baſe, which is to be produced, if neceſſary; and let it be called the line of the object's real poſition. Take afterward, in the viſual baſe, or its production, two points, one on each ſide of the line of real poſition, and both diſtant from its termination there, half the viſual baſe. Lines drawn from theſe points, through the point of interſection of the optic axes, muſt conſequently contain the two viſible poſitions of the object. But when this is ſituated in the horopter, the line of real poſition will coincide with the horopter, and will not therefore reach the viſual baſe, unleſs at an infinite diſtance from the eyes. For which reaſon, the two lines, containing the viſible poſitions of the object, muſt fall upon the viſual baſe at a like diſtance, and muſt conſequently be regarded as coinciding with each other. When the object is not in the horopter, the two lines of viſible direction will be found, by the ſame means, not to coincide.'

Some conſequences flowing from the author's theory are related in the third part of his eſſay, and other phenomena of viſion explained. —Theſe chiefly tend to ſhow 'in what direction external bodies are ſeen when their ſituation with reſpect to the eye is given, and upon what circumſtance the various directions depend, in which a picture upon any one place of the *retina* can exhibit the object producing it.'

The experiments and obſervations which are added to this eſſay are 1ſt. 'On viſible poſition and viſible motion.'

2d. 'On a ſuppoſed conſequence of the duration of impreſſions upon the *retina*; and the effects of accurate viſion being confined to a ſingle point of that membrane.'

3d. 'On the connection between the different refractive ſtates of the eyes, and the different inclinations of the optic axes to each other.'

4th. 'On the limits of perfect or diſtinct viſion.'

If there be no deception in the experiments here detailed, they will undoubtedly go a great way in the ſolution of this difficult queſtion.

MEDICINE.

ART. XI. *A Commentary on apoplectic and paralytic Affections, and on Diſeaſes connected with the Subject.* By Thomas Kirkland, M. D, Member of the Royal Medical Society, Edinburgh; of the Medical Society, London; and of the Agricultural Society, Leiceſterſhire. 8vo. 191 pages. Price 3s. Dawſon. 1792.

THE

The very reſpectable and ingenious author of the commentary before us, 'from appearances in dead bodies, from obſervations in practice, and from the good effects which have followed the uſe of opium and other *ſtimulant ſedatives* in the cure of nervous apoplexies and palſies,' has long been much diſſatisfied with the prevailing opinions concerning thoſe diſeaſes: he has therefore been induced to take a 'view of the ſubject from Hippocrates to the preſent time;' and we have here the reſult of his inquiry. From the perplexed and confuſed ſtate in which the ſubject was involved, the author has with great propriety attempted a new arrangement, with a view 'to diſtinguiſh the different ſpecies of theſe maladies,' ſo as to ſhow 'when opium and other *ſtimulant ſedatives* are proper, when they ought not to be uſed, and when other remedies ought to have preference.' In the firſt part of the work, after giving a ſhort 'hiſtorical account of apoplexies in general,' and after ſhowing, that, even by Hippocrates himſelf, various and indeed different diſorders have been called apoplexies, the author conſiders the '*vehement or firſt ſpecies of nervous apoplexy*.'—

In this diſorder, he obſerves, 'the patient falls down ſuddenly, as if he were thunderſtruck, into a profound ſleep, with ſnoring and ſonorous reſpiration. He is deſtitute of motion, except in the thorax and heart; is inſenſible, and has a hard, full, diſordered pulſe, accompanied ſoon with a relaxed, or dilated countenance, and a flushing in the face.'—The ſnoring and ſonorous reſpiration Dr. K. thinks pathognomonic ſymptoms of the diſeaſe, and that 'profound ſleep, inſenſibility, &c. without them do not characterize the malady.'

P. 17. 'The apoplexy, then, before us, we conſider to be a diſeaſe *ſui generis*, ariſing from an internal cauſe, becauſe it has peculiar ſymptoms: it does not always originate in the head, as has been imagined, but alſo in the viſcera of the thorax or abdomen, or both together. It apparently happens to thoſe poſſeſſing a morbid irritability, occaſioned by ſome kind of affection in the brain itſelf, or ſome other part of the brainular ſyſtem, which conſtitutes what we call, an apoplectic diatheſis; and we have for that reaſon named it the firſt ſpecies of nervous apoplexy, becauſe we have diſcovered that plethora, extravaſations of blood, or red ſerum, or the polypi, we ſometimes find in diſſecting the brain, are not the cauſe of this, but the cauſe or conſequence of other maladies, we ſhall hereafter ſpeak of, which require a different treatment.

'This I was led to conceive from ſeeing, that turgid veins may happen in the brain, and that extravaſated blood, or ſerum, in large quantities, may be lodged upon this ſubſtance, or betwixt its foldings, without producing the ſymptoms we have deſcribed.'

In proof that the true apoplexy ariſes not from extravaſation of blood or ſerum, Dr. K. brings ſeveral caſes, where extravaſation evidently took place without producing any ſymptoms of apoplexy. If this be true, the diſtinction of ſerous and ſanguineous apoplexies, which has ſo long been held by ſyſtematical writers, can be of no uſe in practice. The vertigo, which frequently precedes apoplexy, the author conſiders as the 'leaſt or loweſt ſymptom' of the diſeaſe. It often ariſes, he thinks, from the nerves of the 'ſtomach being irritated or otherwiſe offended, in thoſe habits moſt probably, where not the nerves of the ſtomach alone, but the whole *brainular ſyſtem* has acquired a preternatural degree of irritability.'—Our author therefore

accounts for the occurrence of nervous apoplexy, by ſuppoſing 'the nerves of the ſtomach to be more violently affected under an apoplectic diatheſis, and that this affection is communicated as quick as lightning along the medullary part of the nerve to the ſame ſubſtance in the head, and hence an apoplexy or ſudden ſtroke is produced.' In confirmation of the exiſtence of this ſtate of exceſſive irritability in the nerves, Dr. K. remarks, that ſuch a ſtate ſometimes occurs in tetanus, and in children at the time of dentition. But though 'an extreme degree of irritability in the nerves of any part of the body may be the cauſe of an apoplexy;' yet our author believes 'that the common nervous apoplexy moſtly originates in the ſtomach, or ſome part of the abdominal viſcera; for people ſubject to apoplexies have commonly acquired this diatheſis by inactivity and free living, both in eating and drinking; the nerves of the *primæ viæ* are of courſe firſt affected, and ſometimes become ſo ſuſceptible of impreſſion, as to bring on inſtant death upon being offended.'—The ſuppoſition of ſhort-necked people being more liable to be affected with this diſeaſe, than others, on account of a larger quantity of blood paſſing through the head, the author thinks, is not ſupported by facts; for, ſays he, it is not ſtructure, but more properly an apoplectic diatheſis which occaſions this diſeaſe, in every inſtance; nor is this always brought on by intemperance, but by a variety of other cauſes.'—This judicious practitioner however, very candidly owns, that it is difficult to determine the nature of the derangement which takes place 'in the *brainular ſyſtem*, in this inſtance.'—In this ſpecies of the diſeaſe Dr. K. is of opinion, that no advantage can be derived either from evacuations or fetid remedies to whatever extent they may be carried.

P. 38. 'Whether the uſe of opium, by leſſening irritability, &c. will afford relief, remains yet to be determined, and when the evidence we ſhall produce is heard, the faculty, having no other remedy, will judge whether it ought not to be tried; tho' I confeſs I am fearful it is from the firſt a mortal affection. It ſeems to differ very little from the apoplexy occaſioned by an extinction of the vital principle. In the one, life inſtantly vaniſhes; in the other, a ſmall portion of it remains for a little time. I have only ſeen two caſes of the vehement apoplexy, ſince I knew the uſe of opium in apoplectic affections; in both it was too late to expect any thing from medicine, and I did not give it, but I have truſted to it more than once, with ſucceſs, in a very violent epilepſy, where the patient lay convulſed, and perfectly inſenſible. This diſorder has been ſaid to have an affinity with the apoplexy, and perhaps the only difference may be in the degree of affection the brainular ſyſtem ſuſtains.

'It is happy, however, that in the prophylactic treatment, the phyſician may be ſometimes ſerviceable, by adviſing free livers to a cooling and temperate regimen, by keeping the primæ viæ in order, by proper evacuations, and by allaying that kind of irritability, which, from the temperament of the body, we have reaſon to ſuſpect may prevail.'

The *milder or ſecond ſpecies of nervous apoplexy* has the ſame ſymptoms as that which has been deſcribed, but in a more moderate degree, and the patient is not entirely void of ſenſation, owing, the author ſuppoſes, 'probably, to the brain and nerves being leſs violently affected.' He however thinks it a ſpecies of the ſame complaint, 'becauſe

'becauſe whatever increaſes the irritability of the habit, converts it into, what he calls, 'the true nervous apoplexy, with all its apoplectic ſymptoms.' The author has often ſeen this milder ſpecies of the diſeaſe cured.—He remarks that it is 'that kind which ſo often leaves an *hemiplegia* behind.—Reſpecting the cure of this 'ſecond ſpecies of *nervous apoplexy*,' Dr. K. obſerves, that 'a loſs of blood, to whatever extent carried, affords not any relief in the *vehement* apoplexy,' though 'much dependence has always been had upon bleeding indiſcriminately, in every diſeaſe which has been called an apoplexy.' Indeed Heberden has doubted the propriety of this practice, and ſuſpected that miſchief might ariſe from it; and Fothergil has ſince been of opinion, that it often cauſed the deſtruction of the patient; but to their obſervations, our author ſeems to think, ſufficient regard has never yet been paid.—He is perſuaded, however, that by properly 'attending to the diſtinction betwixt the nervous apoplexy, and the coma, or apoplexy, as it has been called, ariſing from plethora, it will in general be obvious when to bleed and when to let it alone.'—If inflammatory ſymptoms attending this diſeaſe ſhould point out the neceſſity of a loſs of blood, Dr. K. thinks, the evacuation ſhould be made at different times, in order to avoid the danger of taking away too much blood. More reliance, in his opinion, may be had upon vomiting and purging: the former of which he thinks ſafe where there is no plethora. For opening the bowels he recommends 'ſmall doſes of ſaline purges three or four times a day, for ſeveral days together;' and along with them he gives opium, a remedy upon which he ſeems chiefly to depend. Though our own experience with reſpect to the uſe of opium in the cure of this kind of apoplexy coincides very much with Dr. K.'s, yet we have ſeldom found it neceſſary to employ purgatives with ſuch freedom as he ſeems to have done.—From this ſpecies of apoplexy the author paſſes to the conſideration of 'the apoplexy from an immediate extinction of the vital principle;' after which he enters into the examination of that affection called 'a carus or coma, ariſing from an obſtruction and diſtention of the veſſels belonging to the brain.'—This has generally been called an apoplexy; but the author remarks, that it does not admit of the ſame method of cure with nervous apoplexy, which has induced him to uſe this appellation to prevent 'the confuſion which has hitherto happened.' The coma which our author here means to deſcribe, is, he obſerves, 'occaſioned by compreſſion of the brain, either from a congeſtion of blood, water, or other humours.'—After deſcribing minutely the difference of ſymptoms in the coma and nervous apoplexy, Dr. K. comes to the method of cure in the former affection. Bleeding, he ſays, may be had recourſe to in this diſeaſe, with greater freedom, 'becauſe the nerves are not in a ſtate to receive injury from it;' yet, he thinks, we ſhould not 'wholly depend upon this evacuation;' for, continues he, 'is it not ſufficient if we take off the diſtention in the blood veſſels, and then immediately proceed to purging?' When the veſſels are in ſome degree unloaded, he adviſes the application of bliſters.

In the ſecond part of the work Dr. K. treats of paralytic affections. After introducing the ſubject by ſtating the opinions of the ancients, and ſhowing, that they comprehended apoplexy and palſy under the ſame general name, he obſerves, that 'the moderns agree

with the ancients in there being a great affinity betwixt apoplexy and palſy, becauſe they ſeize in a ſimilar manner, and becauſe they change *vice verſa* from one into the other.'—There is, however, a material difference in the ſymptoms of the two diſeaſes; 'for in an apoplexy the vital principle is injured, and except the ſad remains of life for a little time in the heart and thorax, ſenſation ſeems to be entirely aboliſhed; whereas in *hemiplegia* ſenſation often remains after voluntary motion ceaſes to be performed.'—The 'ſpontaneous or true palſy,' Dr. K. ſays, 'is an inſtantaneous relaxation of the muſcles and tendons, uncontroulable by the will, not brought on by compreſſion, eroſion, ſuppuration, tabes cerebri, &c. or any ſuch mechanical cauſe, which occaſions a ſpurious palſy only; but by the very ſubſtance of the brain or nerves being rendered in an inſtant incapable of performing their offices.' Having thus advanced, that this diſeaſe is an affection of the ſubſtance of the brain itſelf, whether in the head or in the nerves; in conſequence of which it ceaſes to be a conductor of that power which occaſions muſcular motion;' our author proceeds to the cure of the true palſy, which, he imagines, will depend upon thoſe remedies which act principally upon the brain and nerves, of which opium ſeems the beſt. Many of the native balſams he thinks may be employed with advantage, and alſo the warm *ſedative* gums, with ether, camphor, the eſſential oils, ſteel, wine, roſemary, valerian, madeira, &c. But before the uſe of theſe remedies he adviſes the ſtate of the *primæ viæ* to be attended to.—Irritating remedies, in our author's opinion, are by no means appoſite to the cure of this diſeaſe, therefore ought not to be admitted.—Several caſes which led the author to the uſe of opium in theſe complaints are here related, from which he is ſo well convinced of the good effects of this remedy in the cure of the *true palſy*, that he orders it without heſitation, and generally with great ſatisfaction. It is not neceſſary, he thinks, to employ it in large doſes.—We come next to the conſideration of 'ſpurious palſy,' which, the author ſays, 'attacks gradually more or leſs,' unleſs it be brought on 'from accident, or metaſtaſis of morbid matter.' The brain, in the affected part, continues in the enjoyment of its powers, but is interrupted by ſome mechanical cauſe, as is evident from the palſy ceaſing upon ſuch cauſe being removed.' After making many judicious remarks reſpecting ſpurious paralytic affections, Dr. K. takes notice of the common remedies which have been in uſe for the cure of theſe complaints, and gives ſome neceſſary directions and cautions with reſpect to their application. In ſhort, whether the opinion which the author has advanced, concerning the nature of theſe complaints, be well founded or not, the work undoubtedly contains many uſeful and judicious practical obſervations, and a perſpicuity of arrangement, from which the attentive practitioner may derive conſiderable advantage.

ART. XII. *A practical Eſſay on Diſeaſes of the Viſcera, particularly thoſe of the Stomach and Bowels, the Liver, Spleen, and urinary Bladder: in which their Nature, Treatment, and Cure, are clearly pointed out and explained.* By John Leake, M.D. Member of the Royal College of Phyſicians, London, &c. 8vo. 442 pages. Price 6s. in boards. Evans. 1792.

THIS writer divides his publication into eight ſections.

Section 1. Treats of the 'general functions of the ſtomach, and natural qualities of the ſaliva, bile, and pancreatic juice, ſubordinate to its uſe; and of the diſorders proceeding from depravity, redundance, or defect of thoſe fluids.'

Sect. 2.—The qualities of the ſaliva, bile, and pancreatic juice having been examined, the author proceeds to the conſideration of the proceſs by which the food is converted into chyle, and blood, fit for the nouriſhment and ſupport of the ſyſtem. On this ſubject, however, we meet with nothing new, nor even the old materials arranged in a better or more perſpicuous manner.

Sect. 3.—The ſtomach, from its being amply ſupplied with nerves, and alſo as a ſource of nutriment, has 'a two-fold intercourſe with every part of the body: firſt, by the conveyance of chyle into the blood; ſecondly, by *nervous ſympathy*, from which its impreſſions are communicated to the brain and other parts; giving it extenſive and extraordinary influence over the whole corporeal ſyſtem, inſomuch that,' our author thinks, 'there are few *chronic diſeaſes* in which the *ſtomach* and *bowels* are not affected.'

'P. 24.—Upon the ſtate and condition of this organ, therefore, in a great meaſure depends the *health and well-being of the animal body*, and alſo the efficacy of ſuch medicinal ſubſtances as may be found neceſſary to relieve its maladies; for, here their power is firſt exerted; and, although ſome of thoſe may pervade the ſyſtem, as *alteratives*, and act in a manner peculiar to their own nature, their operation will be conſiderably diverſified according to the degree of *ſenſibility* and *irritability* exiſting in the *ſtomach*, as intimately connected with the general habit; a circumſtance which, in the treatment of diſeaſes, has not always been ſufficiently attended to.

'The ſtrength and weakneſs of the animal body, and the regularity of its functions, particularly thoſe of the ſtomach, ſeem principally to depend upon the *nervous power*, which is increaſed or diminiſhed from various accidental cauſes: Thus, pure, freſh air, the chalybeate waters, and cold bath which brace the ſolids, add greatly to bodily ſtrength; and wine or warm cordial liquors, by invigorating the ſtomach for a time, not only communicate ſtrength to the body, but fortitude to the mind, by increaſing the nervous power. On the contrary, a putrid, inelaſtic, moiſt air; long faſting, grief, or intenſe ſtudy, are found to diminiſh bodily ſtrength, to *impair digeſtion*, and lay the foundation of *chronic diſeaſes*, hereafter to be treated of; and which could not have been ſo well underſtood without this previous knowledge of the very ſource whence they originate.'

Sect. 4.—We here come to the treatment of 'idiopathic or primary diſeaſes of the ſtomach and bowels.' Dr. L. firſt notices *loſs of appetite*, and *indigeſtion*, which he ſuppoſes to lay the foundation of other chronic diſeaſes of the *viſcera*. He is alſo perſuaded, that 'it would prevent many dangerous errors in medical practice, if ſuch diſeaſes of the *viſcera*, as are ſimply organical or *primary*, were truly diſtinguiſhed from others which are ſymptomatic or *ſecondary*, and ariſe from a *morbid ſtate of the conſtitution*.'—From a full conſideration of the 'morbid changes produced in the living body,' our

author thinks it extremely probable, that '*few diſeaſes of the ſtomach are originally local, or inherent in that part*,' as has generally been imagined, with the exception only of thoſe which have been induced by '*intemperance*, unwholeſome diet, culinary poiſons, or the abuſe of *ſtrong draſtic medicines*; more particularly the *immoderate uſe of mercury*; where the injury is immediately impreſſed upon the ſtomach itſelf.'—The great diſcharge of *flatus* from the ſtomachs of thoſe who have a *bad digeſtion*, this writer explains, by ſuppoſing that '*the air eſcapes from the orifices of the exhalent veſſels; eſpecially when rarefied by febrile heat, or ſet at liberty by a putrid diſſolution of the blood.*' This opinion, however, to us appears to ſtand in need of better proof, than an experiment ſhowing the relief which animals receive by voiding particles of air from the ſurface of their bodies, in the exhauſted receiver of an air-pump. Dr. L. has found the greateſt immediate advantages in caſes of this kind from the camphorated mixture, with Hoffman's anodyne liquor, and tincture of opium. If perſpiration be obſtructed, he adviſes antimonials to be added to the above.—After pointing out the proper kind of food in theſe diſeaſes, and ſhowing the effects of tea, coffee, and tobacco, on the ſtomach and nervous ſyſtem, and alſo the pernicious conſequences of the '*immoderate uſe of ſpirituous liquors*;' the author goes on to thoſe diſeaſes of the ſtomach and bowels proceeding from 'culinary poiſons, the adulteration of aliment, or the abuſe of draſtic, violent medicines.'

Sect. 5.—The ſymptomatic or ſecondary diſeaſes of the *viſcera*, according to our author, are ſuch as ariſe from ſcrophulous, venereal, or ſcorbutic acrimony, from irregular gout, redundant bile, or violent paſſions of the mind, and from coſtiveneſs, external violence, worms, &c.—The effects on the ſtomach and bowels proceeding from each of theſe cauſes are inquired into ſeparately in this ſection.

Sect. 6.—Contains directions for the treatment of the hemorrhoids or piles.

Sect. 7.—The obſervations which we here meet with chiefly relate to thoſe affections of the liver which are of a chronic nature.—The liver in this climate, the author believes, is more liable to be affected with diſeaſes of the ſlow, chronic kind, which tend to induce a ſcirrhus.—Having noticed the 'general treatment of *hepatic affections*,' he directs what is neceſſary during the *exceſſive pain of voiding a gall-ſtone*.'

'P. 275.—When this pain is ſo excruciating as to bring on faintings, or convulſion; *opiates*, the *warm bath*, and *emollient*, *opiate clyſters* which diminiſh pain, and by their relaxing power counteract the ſpaſm and ſtricture of the gall-ducts, are the principal medicines to be depended upon for relief; but if, notwithſtanding, it continues exceſſively acute, the loſs of blood, though by ſome deemed a doubtful remedy, is alſo highly neceſſary, eſpecially in thoſe of plethoric habits; for, by taking off the tenſion and turgeſcency of the veſſels, and abating inflammation, the ſtone will be much more likely to paſs; eſpecially if the *warm bath, and ſaponaceous, opiate clyſters, and gentle laxatives with Caſtor oil*, are directed immediately after; and if either *emetics*, or *purgatives* ſhould be adminiſtered, with a view to diſlodge the ſtone; they will be moſt ſafe and proper when the affected parts have been thus mollified and relaxed, and the ſpaſm abated by the preceding remedies: It is alſo here neceſſary to remark, that a grain

of

or two of *opium*, with double the quantity of ſoap, will ſtay on the ſtomach when it can bear nothing fluid.'

Sect. 8.—Before entering upon the method of cure in diſeaſes of the 'bladder and urinary paſſages,' Dr. L. gives a conciſe view of the ſtructure and ſituation of thoſe parts. After examining the different opinions which have prevailed reſpecting the formation of the ſtone in the bladder, and given an account of the different *lithontriptics*, he inquires what 'medicinal ſubſtances are endowed with the property of preventing the ſeparation of gravelly matter from urine, diſſolving it when formed, or expelling it from the body when it is ſuſpended in the urine.'

'P. 346.—Thoſe remedies which relax the ſolids, dilute the blood, and diminiſh pain and febrile heat, will moſt relieve the patient; therefore, *bleeding*, the *warm bath*, *emollient clyſters*, *opiates*, and *plentiful dilution*, with *mucilaginous*, *oily emulſions* which mollify, and as it were conſtantly *bathe the kidneys*, will be proper and neceſſary.

'In nephritic caſes, therefore, half a pint of ſhell lime-water, with a fourth part of milk, may be drank three or four times a day, as the ſtomach will bear; or two drams of almond, or caſtile ſoap, diſſolved in half a pint of thin chocolate, may be taken, at two doſes, by proper intervals; for, repeated experience has ſhewn, that both ſoap and lime-water may be largely taken, without injury to health, or that putrefaction of the blood and juices apprehended from their uſe; but ſhould the laſt be nauſeated by the ſtomach, or when the appetite fails, *alkaline*, *mephitic water* has been obſerved in ſuch caſes, to relieve both. The almond emulſion, with forty drops of lixivium of tartar, ſweetened with manna, in the quantity of four ounces, may be taken twice or thrice a day, and is not only an elegant, but an efficacious medicine in nephritic caſes. Half a dram of alkaline ſalt diſſolved in three ounces of water ſweetened with honey, may be ſwallowed; and immediately after it, half an ounce of freſh lemon-juice, diluted with the ſame quantity of water; this mixture will ferment in the ſtomach, and has been recommended as a powerful diſſolvent.

'*Birch ſap* has alſo been recommended in *nephritic caſes*; and *maple-juice*, of which, as well as the former, ſugar may be made, partaking of the ſame quality, may perhaps be more, or equally beneficial: Thoſe remedies, however, ſhould be regularly purſued for ſeveral months, otherwiſe no laſting effect can be expected from them. But indeed, the truth is, they are much better calculated to prevent the formation of gravel in the kidneys, than to diſſolve it when concreted into a ſtone in the bladder.'

The whole of our author's plan reſpecting the means of removing diſeaſes of the bladder and urinary paſſages, is brought into view in the concluſion of this ſection.

'P. 372.—From a *recapitulation* of the ſeveral preceding circumſtances, and review of the various methods, and medicines recommended for the relief and cure of diſeaſes incident to the *bladder and urinary paſſages*, the following deductions may be made; namely, that organical diſeaſes from a *vitium conformationis* of the parts, are chiefly to be remedied by manual operation; that thoſe proceeding from advanced age, may be relieved; and that others which are the conſequence of *venereal reliques*, or other particular diſeaſes, can only be

cured by means directed to their ſeveral cauſes: Of *nephritic complaints* it may be obſerved, that, like the gout, they are frequently *hereditary*; and in the beginning, before the morbid cauſe produced its effects, might probably be prevented, by avoiding as much as poſſible, their exciting cauſes, and by the adminiſtration of ſuch medicines as brought about an alteration in the general habit of body, ſo as to *counteract the hereditary, morbid cauſe.*

'It may alſo be remarked, that ſome *lithontriptics*, as *pareira brava, uva urſi, &c.* relieve the calculous ſymptoms without acting on the ſtone, by diminiſhing the ſenſibility and irritability of the coats of the bladder and urinary paſſages; that *capital ſoap-lee, lixivium of tartar*, and others of the ſame quality, act by diſſolving the mucus or animal glue which binds the ſtony particles together; that *fixed air*, with which alkaline, *mephitic water* is ſtrongly impregnated, has the power to diſſolve calcareous earth; and in the ſame manner, that iron is diſſolved by the ſubtile, aciduous gas, with which the German chalybeate waters abound, and upon which their virtues chiefly depend; that *lime or lime-water* act on the calculus, by abſorbing or extracting its fixed air, which renders it porous, and weakens the coheſion of its parts, ſo as to reduce it, like rotten ſtone, to a ſpungy ſtate; but, as they often procure eaſe in a ſhort time, it is highly probable, that they alſo act by diminiſhing the ſenſibility of the bladder; and laſtly, that *ſparry water*, by attracting to itſelf, from the urine, ſtony particles ſimilar to its own, and conſidering the various foregoing circumſtances in its favour, may be conſidered as a remedy worthy of attention and farther trial.'

In a ſupplement ſubjoined to this eſſay, we meet with ſome remarks on the influence of the paſſions on the body and mind; in which the author ſhows the neceſſity of paying particular attention to the government of them, in order to the preſervation of the health of the body.—The effects of the weather on the human conſtitution, are likewiſe inſerted in this part of the work, which is cloſed by ſome obſervations on the 'ſalutary power of air, diet and exerciſe, in the prevention and cure of chronic diſeaſes.'—Many uſeful and judicious practical directions will be found ſcattered throughout this eſſay, though the author evidently appears to retain a degree of prejudice in favour of the doctrines of the old ſchool of medicine.

ART. XIII. *A Treatiſe concerning the Properties and Effects of Coffee; the fifth Edition, with conſiderable Additions.* By Benjamin Moſely, M. D. Phyſician to Chelſea Hoſpital, Member of the College of Phyſicians of London, of the Univerſity of Leyden, of the American Philoſophical Society, &c. &c. Author of a Treatiſe on Tropical Diſeaſes, Military Operations, and the Climate of the Weſt-Indies. 8vo. 80 Pages. Sewell. 1792.

IN entering upon an inquiry into the dietetic and medicinal properties and effects of coffee, the author obſerves, that there can be no ſubject more intereſting to man, than 'the purſuit of that knowledge which may inſtruct him to avoid what is hurtful to health, to ſelect for his uſe ſuch things as tend to raiſe the value of his condition, and to carry the enjoyments of life to their utmoſt improvement.' After remarking that 'the plant, the

the berries, and the beverage made from them' generally paſs under the ſame name, Dr. M. gives a hiſtory of coffee. It has been ſuppoſed that there are ſeveral kinds of coffee, but our author thinks 'the difference ariſes only from the ſoil, cultivation, curing, and keeping; and not from any difference in the ſpecies.'

'If the coffee in our Weſt-Indian iſlands be planted in a dry ſoil, and in a warm ſituation; if, after the trees have acquired a certain age, the ripe berries are collected with care and cleanlineſs, which will be ſmall when dry, cream-coloured, and with a ſmooth poliſhed ſurface, like thoſe which come from Arabia; and if they are kept a proper time before they are uſed; this coffee will have flavour and excellence equal to the beſt that is imported from Mocha.

'But the time and labour neceſſary to produce coffee of the beſt quality have diſcouraged our planters from raiſing it at much expence; becauſe, until lately, it has been ſubject to a precarious, or loſing market. Therefore quantity, and large coarſe berries of a green dingy caſt, the produce of young trees, luxuriant ſoil, and little attention, has turned to better account than quality; as this produce, though unfit for the London market, has been bought up for the conſumption of the northern parts of Europe.

'After coffee has received all the excellence it can from the planter, it is a matter of great conſequence, that proper care be taken in ſhipping it for Europe: it ſhould not be put into parts of the veſſel where it may be injured by dampneſs, or by the effluvia of other freight. Coffee-berries are remarkably diſpoſed to imbibe exhalations from other bodies, and thereby acquire an adventitious and diſagreeable flavour. Rum placed near to coffee will in a ſhort time ſo impregnate the berries, as to injure their flavour. It is ſaid, that a few bags of pepper on board a ſhip from India, ſome years ſince, ſpoiled a whole cargo of coffee.

'The French are more attentive in this reſpect than the Engliſh; and indeed they omit nothing that can give their coffee any advantage. But if their coffee be ſuperior to ours, it is the effect of more encouragement. The induſtry and genius of the French coffee planters have been cheriſhed; ours have been reſtricted by a duty, which prevented the conſumption of the article. Thus the ſpirit of cultivation has been checked, improvement retarded, and conſequently the produce not brought to perfection.'

It appears from chemical analyſis that coffee 'poſſeſſes a great proportion of mildly bitter, and lightly aſtringent gummous and reſinous extract; a conſiderable quantity of oil; a fixed ſalt; and a volatile ſalt.' The intention of roaſting 'is not only to make it deliver thoſe principles and make them ſoluble in water,' but alſo to 'give it a property it does not poſſeſs in the natural ſtate of the berry.' Great nicety is required in the torrefaction of the berry, as the 'virtue and agreeableneſs of the drink' depend upon the proper regulation of this proceſs. Coffee, the author thinks, to conſtitutionally weak ſtomachs, affords 'a pleaſing ſenſation; it accelerates the proceſs of digeſtion, cor-

rects

rects crudities, and removes the cholic and flatulencies. Dr. M. alſo believes coffee to be uſeful 'in *fluor albus*, dropſy, vertigo, lethargy, catarrh; and, in ſhort, in all thoſe diſorders of the head ariſing from obſtruction in the capillaries,' &c.

Having pointed out the advantages to be expected from coffee in many other complaints, our author ſays, he is convinced, from many obſervations, that it is 'the beſt corrector of opium,' and alſo the beſt medicine for 'alleviating the miſchief it produces, that has yet been diſcovered, and that the operation of common doſes of opium may be checked by it almoſt at pleaſure.' To this Dr. M. adds, 'if a knowledge of the principles of coffee, founded on examination and various experiments, added to obſervations made on the extenſive and indiſcriminate uſe of it, cannot authorize us to attribute to it any particular quality unfriendly to the human frame; if the unerring teſt of experience has confirmed its utility in many countries, not excluſively productive of thoſe inconveniences, habits, and diſeaſes, for which its peculiar properties ſeem moſt applicable; let thoſe properties be duly conſidered; and let us reflect on the ſtate of our atmoſphere; the food, and modes of life of the inhabitants; and the chronical infirmities which derive their origin from theſe ſources, and it will be evident what ſalutary effects might be expected from the general dietetic uſe of coffee in Great Britain.' The author concludes by remarking, that this important object cannot however be 'accompliſhed while England frowns on Weſt-Indian agriculture and commerce.' In this little treatiſe, beſides the author's obſervations reſpecting the uſe of coffee, the reader will find ſome judicious remarks with reſpect to the regulation of our Weſt-Indian commerce.

ART. XIV. *The general and particular Principles of Animal Electricity and Magnetiſm, &c. in which are found Dr. Bell's Secrets and Practice, as delivered to his Pupils in Paris, London, Dublin, Briſtol, Glouceſter, Worceſter, Birmingham, Wolverhampton, Shrewſbury, Cheſter, Liverpool, Manchester, &c. &c. Shewing how to magnetiſe and cure different Diſeaſes; to produce Criſes, as well as Somnambuliſm or Sleep-walking; and in that State of Sleep to make a Perſon eat, drink, walk, ſing, and play upon any Inſtruments they are uſed to, &c.; to make Apparatus and other Neceſſaries to produce magnetical Facts; alſo to magnetiſe Rivers, Rooms, Trees, and other Bodies, animate and inanimate; to raiſe the Arms, Legs, of a Perſon awake, and to make him riſe from his Chair; to raiſe the Arm of a Perſon abſent from one Room to another; alſo to treat him at a diſtance. All the new Experiments and Phenomena are explained.* By Monſieur le Docteur Bell, Profeſſor of that Science, and Member of the Philoſophical Harmonic Society at Paris, Fellow Correſpondent of M. le Court de Goblin's Muſeum, and the only Perſon authoriſed by Patent from the firſt Noblemen in France to teach and practiſe that Science in England, Ireland, &c. 8vo. 80 Pages. Price 5s. ſtitcht. Richardſon. 1792.

IN this magnetical quack bill, an account is given of thoſe tricks which have ſo long been played off upon the credulity of the public.

A. R.

SURGERY.

ART. XV. *Chirurgical Obſervations relative to the Epiphora or Watery Eye, the ſcrofulous and intermittent Ophthalmy, the Extraction of the Cataract, and the Introduction of the Male Catheter.* By James Ware, Surgeon. 8vo. 78 Pag. Price 1s. 6d. Dilly. 1792.

THE preface informs us, that theſe 'Chirurgical Obſervations were read at different times before the Medical Society of London; they relate,' as Mr. W. juſtly obſerves, 'to ſubjects of conſiderable importance, and he hopes they will be found not altogether uſeleſs.' In the paper on the epiphora, the author confines his remarks to that ſtate of the diſorder, in which the membrane that lines the lachrymal ſac is diſeaſed; in conſequence of which, the mucus ſecreted by it is ſo much thickened, that it becomes incapable of paſſing through the ſac, and the tears by its lodgment are prevented from purſuing their regular courſe.—P. 4, 5. The mode of treatment which Mr. W. has found the moſt ſucceſsful, is the injecting of warm water through one of the puncta lachrymalia, an operation which was formerly introduced by Mr. Anel, and which is ſtill practiſed in France with the moſt beneficial effects. P. 10.

2. Mr. W. has not found the Peruvian bark to be as efficacious a medicine in the intermittent as in the ſcrofulous ophthalmy. But he has witneſſed the happieſt effects from the corroſive ſublimate, (hydrargyrus muriatus) given in the doſe of a quarter of a grain every night at bed-time. The ſupplement to this paper contains an additional inſtance of the utility of corroſive ſublimate: 'together with an account of ſome peculiar appearances, diſcovered on the diſſection of two diſeaſed eyes.'

3. 'On the degree of preſſure neceſſary to be applied to the eye, in the extraction of the cataract; and on the inutility of ſkill in an aſſiſtant, in the performance of this operation.' Mr. W. is of the opinion, 'that dexterity in an aſſiſtant is by no means neceſſary, and that a perſon who never heard of the operation may, in a few minutes, be taught what is required from him, and prove as uſeful to an operator, as the moſt dextrous and experienced ſurgeon in the kingdom.' P. 61.

The fourth and laſt paper, 'on the introduction of the male catheter,' is a republication.

Mr. W. has communicated many good practical remarks in theſe papers; and we can recommend this little work as a very uſeful addition to his former publications on the diſeaſes of the eyes. A. F.

MEDICAL BOTANY.

ART. XVI. *The great Importance and proper Method of cultivating and curing Rhubarb in Britain, for medicinal Uſes, with an Appendix.* By Sir William Fordyce, M. D. F. R. S. 8vo. 27 pages. Price 1s. Cadell. 1792.

THIS writer, having experienced in an extenſive practice the ſingular powers of the true rhubarb, or *rheum palmatum Linnæi*, in removing

moving many diſcaſes, has been anxious to promote its cultivation in this country, in order to render it more extenſively uſeful, by reducing the high price of that which is imported. In this laudable undertaking, the author, after much labour, has ſucceeded to his wiſh; and the ſociety for the encouragement of arts, manufactures, and commerce, has unanimouſly voted him a gold medal as their premium, for rearing three hundred plants of this kind of rhubarb. In the little tract before us, the author gives ſuch information as he has been able to collect with reſpect to the culture and preſervation of this root. After regretting that this plant has not been cultivated in this iſland with that care and attention which is neceſſary for producing a quantity ſufficient to ſupply the country, he gives a pretty accurate hiſtory of rhubarb, and ſtates minutely the manner in which it 'may be propagated with moſt eaſe, in the greateſt abundance, and with the greateſt certainty; and how the root may be perfectly cured, ſo as to preſerve all its ſtrength.'—In an appendix the author ſhows how rhubarb may be combined with cream of tartar, and *kali præparatum*, ſo as to form a very uſeful and valuable medicine for the poor. A. R.

BOTANY.

ART. XVII. *Plantes & Arbuſtes d'Agreement gravés & enluminés d'apres Nature, avec la Maniere de les cultiver, &c.—A Collection of ornamental Plants and Shrubs, with Plates coloured after Nature, and an Account of the beſt Method of cultivating them; a Work undertaken by Perſons fond of this Branch of Natural Hiſtory, and publiſhed in Numbers, each of which contains five Plates.* 8vo. Price 5s. Winterthur (in the Canton of Zurich): Steiner and Co. 1791. Imported by De Boffe.

THIS work is intended principally for the ladies, and ſuch of the other ſex as are not much converſant in natural hiſtory.

The names of the various flowers, &c. are given in Latin, Engliſh, and French; the deſcriptions are in the laſt of theſe languages.

The plates are engraved by Schellenburgh, and coloured with much care and attention; the typography alſo does credit to the preſs from which it has iſſued.

Two numbers only of this beautiful work have been ſeen by us: the firſt contains directions for cultivating ornamental flowers, both in the open air, and in pots. O.

PHILOSOPHY.

ART. XVIII. *The moral World diſplayed: an expoſitory Sequel to the moral State of Nations, and Apocalypſe of Nature.* In two Volumes. 12mo. 537 pages. Price 7s. ſewed. Ridgway.

WHEN we examined and reported the excentricities of the volumes to which theſe are a ſupplement, and of which ſome account has already been given, [Vol. IX. p. 22.] we reaſonably ſuppoſed, that the author was then arrived at his greateſt elongation from public opinion. We find, however, that, not ſatisfied with attempting to annihilate

annihilate all religion, and to ſubſtitute in its ſtead a fanciful ſyſtem, in which ſelf, connected with the eternal integer of nature, is to become the univerſal idol, he propoſes to break up all the preſent aſſociations of domeſtic and civil life, and to introduce a general plan of humanization. In this plan, the organization of ſociety is to be founded, not on the ſandy baſis of form, but on the ſolid rock of ſympathy, probity, wiſdom, and fortitude. The firſt ſtep towards this organization is the aſſimilation of the ſpecies, by collecting men and women into bodies of a hundred each. Theſe are to be domeſticated and form but one family, inceſſantly preſent at every operation of converſation, ſport, food, repoſe, and labour. Another part of the plan is the entire emancipation of the inferior animals from their ſtate of ſubjection. But we leave the extravagancies and obſcurities of this work to the contemplation of thoſe 'children of nature, or men elevated upon the ſcale of intellectual being, whoſe profundity of cogitation, having developed the knowledge of ſelf, ſees its union with nature at the ſource of truth; thoſe who, while they appear to float with a ſtream of cuſtom in their actions, remount the torrent with ſpeculation, and cleanſe the ſource of the river with ſentimental writings, leave the current of cuſtoms unchecked, and the banks of inſtitutions unimpaired, till, through the tranſparency of the ſtream, the ſhoals of floating nations, acquiring the knowledge of ſelf, glide on with the tranquilizing zephyr of wiſdom, to fall into the vaſt ocean or union with nature.'

Some of the author's *political* ſpeculations are not wholly undeſerving of attention. The idea of a univerſal confederacy to produce univerſal competency and happineſs is well illuſtrated by the following fable: Vol. II. P. 39.

THE CONFEDERACY OF THE STORKS.

'In an extenſive plain on the deſerts of Tartary inhabited various flocks of ſtorks; this plain was interſected by various pools of water, which were poſſeſſed excluſively by a particular flock; as this climate is ſubject to much drought, it affected much their pools, as their fiſh diminiſhed in proportion to the want of water. To remedy this evil the more numerous flocks of ſtorks formed channels with their beaks to draw the water from the pools poſſeſſed by the ſmaller flocks. The waters thus communicating left dry the leſſer pools, and inundated the larger, which left the former with no fiſh or aliment, and the inhabitants in a ſtate of inanity and famine: the latter acquiring a redundancy of water, became too deep for the bill of the ſtorks to reach the bottom, and they fell into the ſame ſtates of inanity and famine; but not knowing the cauſe, they continued their noxious labour, even to deprive themſelves of all ſports and paſtime, and the plain became covered with the bodies of famiſhed ſtorks.

'It happened, however, that a ſtork impelled by his own ſufferings, and compaſſion for thoſe of his fellows, took an elevated flight in the air to ſeek a remedy, by removing to another part of the plain from this poſition; while he viewed the plain he obſerved the noxious occupation of various flocks, who were ſcooping out with painful labour the channels of communication with their beaks; he immediately deſcended, and expoſed to the different flocks the baneful effects of their labour: upon this a general council was held, and the re-

ſult

ſult was to eſtabliſh an univerſal confederacy, that might open ſuch regulated channels of communications as would keep the water in a juſt equilibre in all the pools, and reſtore an eaſy and happy ſubſiſtence to all the flocks of the plain.

'The moral of this fable is ſimple, and its application clear and inſtructive; nations purſuing a moſt inceſſant and deſtructive labour, which annihilates joy and pleaſure, and brutalizes the mind, open ſuch unmeaſured channels of commerce and policy, that cauſes inanity to the weak, and letiferous luxury to the ſtrong, and the happineſs of life, the aliment or fiſh in the fable, is annihilated by the drought, and overwhelmed or unattainable in the redundancy of water or riches, and teaches that the preſent miſery of the world can be remedied only by an univerſal confederacy, which may turn the paſſions into a channel, influenced by the great maſs of accumulated wiſdom, to procure, by the powerful energy of univerſal co-operation, the happineſs of all ſenſitive nature.'

POETRY.

ART. XIX. *Poems on various Subjects.* By the Rev. William Windle Carr. 8vo. 280 pages. Price 6s. in boards. J. Edward. 1791.

THIS volume of poems affords many proofs that the writer poſſeſſes conſiderable talents for poetical deſcription. Many of the pieces abound with juſt and beautiful imagery, and poſſeſs great harmony of verſification. But it is in thoſe higher ſpecies of poetry, which require the moſt vigorous exertions of fancy, and to which a laboured and artificial diction is beſt ſuited, that Mr. C. chiefly excels. Several of the odes and ſonnets in this volume will be peruſed with pleaſure by thoſe readers, who have formed their taſte for lyric poetry from the ſtudied productions of Collins, Gray, and other writers of the ſame ſchool. At the ſame time we are of opinion, that the greateſt admirers of this kind of writing will think, the poet has been too fond of the obſcure and enigmatical ſtyle. The following ode affords examples, both of the excellencies and the defects which characterize theſe poems.

P. 51. 'ODE III. TO EVENING.

'Nymphs of the balmy, ſoft and ſilent hour,
Mild evening's yellow-ſlipper'd train,
By the weary ſhepherd ſeen,
(Homeward, as through the plaited path he goes)
Bruſhing with dewy feet the dimpled green;
Or in ſome cool ſequeſter'd bow'r,
Looſe floating on the ſilver ſtream,
Your amber treſſes lave;
Oh, may I ſeemly to your modeſt eye,
As oft with eager ſearch your ſteps I trace,
By bank or paſture where the harebell grows,
Approach your ſeats, nor light my tranſport deem,
That other gay and noontide beauties leave,
For your tranſcendent charms and lovelier grace.

Whether through miſty meadows, winding, low
You lead, by hovel ſunk, or ruſhy brake,
Or river, glaſſy, ſmooth, meandering ſlow
O'er its bright, ſky-pav'd, golden channel clear,
Where the quick glancing, ſcaly produce take
Their nimble paſtime o'er the glittering wave;
Or if by lake, or grot, or fountain's brim,
Or hedge-row, hawthorn trim,
Oh, graceful all your haunts, enchanting fair!
Daughters of peace, accept my favourite lay,
Fair, ſober, ſtedfaſt matron, ſtudious Eve!
Ah, who your bluſhing favours would forſake?
As now your ruddy charms I view,
On roſy couch, by fancy join'd
In wedlock, to my raptur'd mind,
Of ſong, and chaſte delight, with radiance crown'd,
And other vain, fantaſtic nymphs purſue,
Of fickle courtſhip and leſs conſtant face?
Say, faireſt Eve, exulting ſay,
And if not bold my verſe preſume,
Parent of peace celeſtial, ſay,
Star-trac'd through yon embroider'd, azure ſpace,
In richer, ambient roof ſerene,
Beneath this crimſon-vaulted heav'nly dome,
Can courts or coſtlier ſtate excel
Your ſpangled pleaſures and leſs guilty ſcene?
Sweet cherub nymphs, lead on, o'er woodland ground,
By humble cot, your purer joys I feel.
Or whether on ſome mountain's ruſſet ſide
You lean, and careleſs, mark the wandering maze
Of vales and floods, and in deep ſhades deſcry
The purple landſcape, or the tranſient pride
Of ſome lac'd, ſunny cliff, or kindling blaze
Of fiery turret, with its lanthorn high,
Diſtinguiſh'd, ſoon to fade; or whether now,
Grown darker to your labyrinth'd eye, if aught
Of ſuch dim view can tire, from doubtful trace
Of hills and ſpires withdrawn, beneath you ſtray,
To ſmoky village, at its playful feaſt,
And liſten to the ſound of paſtoral note,
Moſt pleaſing, artleſs ſtopt, while ſunk, the day
Winks farewel, and the unapparel'd Eve,
Majeſtic, in the drowſy, yawning weſt,
Drops from her golden throne; ah, nymphs, receive
My parting look, as through dull, glimmering ſhades
Of tall, and twilight fir, in pillar'd rows,
I ſteal, and in faint ſhadows weak, eſpy
Your twinkling gleam, whilſt fancy's wakeful light
Round my dark feet her ſtarry mantle throws,
And leads through worlds unknown,
Till day's narrow cloſing eye,
Down weigh'd with ſlumbering clouds and ſable night,
Draws her pale burniſh from your curtain'd heads.

Sweet,

Sweet, ſolemn dying cloſe, ſaluted Eve!
Fond partner of my wedded, dear embrace!
Reſume your charms, nor long your triumph leave
To darkneſs, and the noontide's gariſh face.
Soft Eve, accept my favourite lay;
In ſummer, to your waving enſign true,
Oh, oft may I my verſe array
With tranquil beam, the pride of ſong and me!
And yet, when bluſhing autumn, changeful queen,
Steals through the chequer'd grove in ſandals red,
Tipping with buſy touch each withering tree,
With orange, brown, or yellow-mingled hue,
By tawny copſe, or tangled way
Within, and moſs-grown gilded ſhed,
Chaſte Eve, admit me in thy ſerious train.'

In this piece the idea is ſometimes obſcure, as at the cloſe of the laſt ſtanza but one; and ſometimes the epithets are quaint farfetched, and convey no very diſtinct meaning; for example, *yellow-ſlipper'd train*; *ſpangled pleaſures*; *labyrinth'd eye*; nevertheleſs the general imagery of the piece is well conceived, the ſentiments are happily ſuited to the ſubject, and the expreſſion is often highly poetical. The firſt ſtanza is particularly beautiful; and the compound epithet *ſky-paved* conveys in one word a lively image, little inferior to that produced by the following pleaſing lines of Parnel:

'So, when a ſmooth expanſe receives impreſt
Calm nature's image on its wat'ry breaſt,
Down bend the banks, the trees expanding grow,
And ſkies beneath with anſwering colours glow.'

The pieces written in a manner ſimilar to that of the above ode are, a Monody to the Memory of Shenſtone, and Odes to Friendſhip, to Viciſſitude, on the Death of W. D. to Providence, to Solitude. In the Elegiac and Epiſtolary pieces, though we meet with many poetical paſſages, we do not think the author equally ſucceſsful, for want of that eaſy flow of language, which is beſt ſuited to thoſe inferior kinds of poetry. The piece, which among theſe appears beſt entitled to praiſe, is the 'Picture, a View of ſome diſtinguiſhed characters and paſſions of the preſent age.' Beſide theſe, the volume contains a piece, written in compliment to Admiral Keppel, entitled the Triumph of Honour; and an Epiſtle entitled Infidelity, pointed againſt Voltaire, Rouſſeau, and other philoſophers.

ART. XX. *Ancient Songs, from the Time of King Henry the Third, to the Revolution.* cr. 8vo. 332 pages, with ſix vignettes. Price 6s. in boards. Johnſon. 1792.

COLLECTIONS of this kind certainly poſſeſs a higher value than that which ariſes from the intrinſic merit of the pieces they contain. They ſerve to illuſtrate the hiſtory, the poetry, the language, the manners, and the amuſements of our anceſtors. But for theſe purpoſes it is neceſſary, that they ſhould be evidently and indiſputably authentic. A recommendation which this collection claims, and apparently

patently upon good grounds; the ſources from which the pieces have been derived being conſtantly given, and being, for the moſt part, public and acceſſible.

To the work are prefixed two eſſays. The firſt, "Obſervations on the Ancient Engliſh Minſtrels:" the ſecond, "A Diſſertation on the Songs, Muſic, and Vocal and Inſtrumental Performance of the Ancient Engliſh." The former piece is intended to refute the repreſentation of the ancient Engliſh minſtrels given by Dr. Percy, in an eſſay prefixed to his "Reliques of Ancient Poetry." The minſtrels, of whom Dr. P. gives ſo pleaſing a deſcription, our eſſayiſt aſſerts to have been, not Engliſh muſicians, but the Provençal troubadours, or Norman minſtrels, who flocked to England at the time of the Norman conqueſt.

After examining the facts which are produced by Dr. P. to illuſtrate the hiſtory of the Engliſh minſtrels from the time of the conqueſt to the reign of Henry the Eighth, he draws the following general concluſion.

'P. xii.—It is ſomewhat remarkable, that we have yet ſeen no authority which ſhould induce one to think, that there ever was a ſingle Engliſhman, who "united the arts of poetry and muſic, and ſung verſes to the harp of his own compoſing;" nor in fact is any ſuch authority to be found. If thoſe writers who have become the hiſtorians or panegyriſts of the Provençal *troubadours*, or the French minſtrels, had been poſſeſſed of no better evidence than we are, the mere exiſtence of ſuch a body would not have been at preſent known. The *tenſons*, the *ſirventes*, the *paſtourelles* of the former, the *lais*, *contes*, and *fabliaux* of the latter are innumerable, and not only prove their exiſtence, but afford ſufficient materials for their deſcription and hiſtory. But this is by no means the caſe with the "ancient Engliſh minſtrels," of whom it is not pretended that we have any thing more than a few rude ballads, which prove nothing leſs than their origin. Not a ſingle piece is extant in which an Engliſh minſtrel ſpeaks of himſelf; whereas the importance or vanity of the French minſtrel for ever leads him to introduce himſelf or his profeſſion, and to boaſt of his feats and his talents. That there did exiſt in this country an order of men called minſtrels, is certain; but then it is equally clear, that the word was never uſed by any Engliſh writer, for "one who united the arts of poetry and muſic, and ſung verſes to the harp of his own compoſing," before the ingenious writer ſo often quoted; but, on the contrary, that it ever implied an inſtrumental performer, and generally a fidler, or ſuch like baſe muſician.'

Dr. Percy, nevertheleſs, had the good fortune to meet with an ancient folio manuſcript which contained near two hundred poems, ſongs, and metrical romances. The manuſcript was written about the middle of the laſt century, but contains compoſitions of all times and dates, from the ages prior to Chaucer, to the concluſion of the reign of Charles I. From this manuſcript Dr. P. extracted the greater part of the contents of his reliques of ancient poetry, particularly the minſtrel ballads.

'P. xix.—This MS. is doubtleſs the moſt ſingular thing of the kind that was ever known to exiſt. How ſuch a multifarious collection could poſſibly have been formed ſo late as the year 1650, of compoſitions from the ages prior to Chaucer, moſt, if not all of which had never been printed, is ſcarcely to be conceived by thoſe

verſed in ancient MSS. a ſimilar inſtance, perhaps, not being to be found in any library, public or private. This MS. to increaſe its ſingularity, no other writer has ever pretended to have ſeen. The late Mr. Tyrwhitt, an excellent judge and diligent peruſer of old compoſitions, and an intimate friend of the owner, never ſaw it. It is ſtated by Dr. Percy to have been a preſent from Humphrey Pitt, eſquire, of Priors Lee in Shropſhire. An acquaintance of Dr. Percy's has been heard to ſay, that he reſcued it from a maid ſervant at a country inn, who made uſe of it in lighting the fire. And it is remarkable, that ſcarcely any thing is publiſhed from it, not being to be found elſewhere, without our being told of the defects and mutilation of the MS.'

From the manner in which this celebrated collection is allowed to be publiſhed, it is concluded, that, even admitting the MS. to be genuine, and to contain what it is ſaid to do, no confidence can be placed in any of the minſtrel ballads inſerted in Dr. P.'s collection, and not to be found elſewhere. It is nevertheleſs acknowledged, that there are ſome pieces, of which we are otherwiſe in poſſeſſion, which may be ſuppoſed to have been originally written for, and ſung to the harp. In concluſion the eſſayiſt remarks, P. xxvi.

'After all, the minſtrel ſongs, under the circumſtances in which they were produced, are certainly both curious and valuable compoſitions, and could any further lights be thrown upon the hiſtory of thoſe by or for whom they were invented, a collection of all that can be diſcovered would ſtill be a very entertaining and intereſting work; but if ſuch a publication ſhould ever appear, it is to be hoped that it will come from an editor who prefers truth to hypotheſis, and the genuine remains of the minſtrel poets, however mutilated or rude, to the indulgence of his own poetical vein, however fluent or refined.'

We give theſe ſtrictures merely as our author's, without undertaking to determine how far the minſtrel ballads in Dr. P.'s collection are authentic.

The ſecond diſſertation brings under one view the ſcanty gleanings which caſually offer themſelves to the induſtrious collector upon the ſubject of ancient Engliſh muſic and ſong.

The ſongs are divided into claſſes according to their date; the firſt from Henry III. to Richard II.; the ſecond from Henry IV. to Henry VI.; the third from Edward IV. to Henry VIII.; the fourth from Edward VI. to Elizabeth; the fifth from James I. to James II.

A gloſſary is ſubjoined, which the editor modeſtly regrets 'his inability to render more perfect;' and very juſtly obſerves, that 'without other aſſiſtance, than what is to be ſcantily gleaned from a few printed books, he thinks he has a claim to the indulgence of the more critical reader; and they who have laboured in the ſame field, he is perſuaded, will be the moſt ready to afford it.'

For this publication we believe the public are indebted to Mr. Ritſon, the ingenious editor of a Collection of Engliſh Songs, in 3 vols., publiſhed in 1783. D. M.

ART. XXI. *Reform: a Farce, modernized from Ariſtophanes, and publiſhed with the Annotations ſelect of Bellend. Mart. Scrib. T. P. And the Annotations complete of Cantab. Anti-P. Hyper-Bell.* By S. Foote, Jun. 8vo. 29 pages. Price 2s. Edwards. 1792.

THIS

THIS production has the appearance of being the lucubration of ſome young nurſeling of one of our Alma's preſſing his muſe into the ſervice of the '*incredibilis quædam ingenii magnitudo*' of our *young* Lucullus. Warm in the cauſe by which he is probably to thrive, he inexorably puts to the ſword every unfortunate wight that chance or the newſpapers, his oracles, throw in his career, from the liberty wretch that ſhivers in the north, to the mere child of uſual oppoſition that only baſks not in the meridian of the miniſter's affection. Paine, Thurlow, Fox, Gray, Erſkine, Parr, Wakefield, Darwin, Fuſeli, are indiſcriminately thrown into the ſame cart. The laſt three of theſe, not becauſe they interfere with the miniſter's views, to whom probably they are not even known, but becauſe they aſpire to criticiſm, poetry, and art, in all three of which our author is no inconſiderable dealer. Fuſeli he has honoured with a plate of the Jupiter Pluvius from the Antonine-column; which, if it prove nothing elſe, proves at leaſt that the author could not, or the bookſeller would not, be at the expence of employing a good engraver, or conſulting a better copy than that in Burman's Petronius.

We ſhall give a ſpecimen: P. 4.

'—ω δειλοτατε των ΔΑΙΜΟΝΩΝ.
Οιμ γαρ ειναι την ΔΙΟΣ ΤΥΡΑΝΝΙΔΑ
Και τας ΚΕΡΑΥΝΟΥΣ* αξιως ΤΡΙΩ-
ΒΟΛΟΥ,
Εαν γ' ΑΝΑΒΛΕΨΗΣ Ζυ, και μικρον
χρονον;'

'Why, you cowardly d-v-l! † the
K--G and his *crown*,
If you but *look up* and reclaim
what's your own,
Are not worth *three farthings* ‡.'—
Z. Z.

'* Hence perhaps we may derive the Engliſh word CROWN, which we have adopted in our verſion, as it is equally the emblem of power, and, according to *Paine*, poſſeſſes both the dazzling and deſtructive properties of lightning. This conjecture is ſtrengthened by a beautiful paſſage in LE MESURIER's *Probationary Ode* for the laureatſhip, publiſhed *before* the revolution:

—— "Vat raiſe de Gallic throne ſo high?
"Vat make de ſubject *ſouple comme il faut?*
"'Tis dat *ſi vite* de ROYAL LIGHTNINGS fly,
"Dat ere de found men oft receive de blow."

(where let it be remarked that the poet ſeems to have had very little of the prophet in his compoſition, as one may likewiſe almoſt venture to infer from the following lines aſſigned to LORD THURLOW in the ſame volume:

"By G— I ſwore, while GEORGE ſhall reign,
"The SEALS, in ſpite of changes, to retain;
"Nor quit the WOOLSACK till he quits the throne.")

And is confirmed by *Darwin*'s ſublime tranſition from tempeſt to tyranny. BOTANIC GARDEN, Part I. Canto II.

'An epigram, in *Wakefield*'s beautifully digreſſive manner, is here ſubjoined on this author's deſcription of JUPITER and EUROPA (*Ibid.*)

The BULL.

—ut nec pes nec caput uni
Reddatur forma—— HOR. Art. Poet. v. 9.
——convenientia cuique. Ib. v. 361.

With *ermine back* (vv. 241 and 250) *ſilk ſide* (v. 246) and *velvet knee* (v. 245)

THEOLOGY.

ART. XXII. *A Vindication of the Honor of God: in a ſcriptural Refutation of the Doctrines of eternal Miſery, and univerſal Salvation. With an engraved Plan of Jeruſalem and its Neighbourhood, including the Valley of Hinnom.* 8vo. 284 pages. Price 4s. ſewed. Johnſon. 1792.

THE doctrine which conſigns a great part of the human race to a ſtate of *eternal miſery*, appears ſo contrary to every rational principle, as well as generous feeling, that a more eſſential ſervice cannot be rendered to chriſtianity, than to prove, that it is not the doctrine of ſcripture. This taſk the writer of the work before us here undertakes. He inquires into the meaning of the ſentence pronounced againſt Adam for the breach of the divine command, and the nature of the ſalvation which is revealed in the goſpel, and from comparing theſe concludes, that the promiſe of eternal life or exiſtence to good men, ſuppoſes the deprivation of life or of conſcious active exiſtence as the puniſhment of the wicked. He examines diſtinctly the ſeveral texts of ſcripture which ſpeak of the future ſtate under the appellation of hades, or of future puniſhment under the terms of Gehenna, Tartarus, everlaſting fire, deſtruction, &c.; and in the reſult concludes the doctrine of ſcripture to be, not that the wicked ſhall remain for ever alive in a ſtate of torment, but that they ſhall ſuffer a total extinction of vitality in the ſecond death. Having eſtabliſhed this point, the

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Can *iv'ry hoof* (v. 244) and *pearly horn* (v. 240) agree?—
DARWIN remembers what he learn'd at ſchool,
Subject and ſtyle aſſimulates by rule,
And the verſe is, what it deſcribes, a BULL.
A Cow to the BULL.
——*ſibi convenientia fingit.* HOR. *ib.* v. 119.
With equal fitneſs in EUROPA meet
The *ſilver limbs* (v. 160) *gold hair* (v. 253) and *ſnowy feet* (v. 249)
To kindred creatures kindred names allow,
And be the correſpondent nymph—a cow.

* 'In this place it may not be improper to remark that a great part of the deſign (which H. FUSELI R. A. *inv.*) of the *fertilization of Nile*, as exhibited in Darwin's laſt publication, is *borrowed* from the Jupiter Pluvius of the columna Antoniniana.

'Subjoined is a copy of the plate exhibited by *Burman* in his notes on Petronius Arbiter (chap. XLIV. Edit. Traj. ad Rhen. 1709) to which the learned reader is referred for farther information.'

† 'Since *Paine* has "declared war againſt the whole HELL of "MONARCHY," there can be no impropriety in tranſlating the word δημοσιαν, which is deſcriptive of the Engliſh as inhabitants of that PANDÆMONIUM, *d-v-ls.*

‡ 'The Greek word τριωβολα expreſſes the money paid for parliamentary attendance: hence we may infer the true meaning of the paſſage, that the k--g would be in a more wretched ſituation than any member of the *aſſemblée nationale.*

'[The artifice by which his m——y is repreſented as a *negative* character, reducing the value of a CROWN to leſs than THREE FARTHINGS, will not eſcape the animadverſion of the algebraical reader. CANTAB.]'

WRITER.

writer, in concluſion, makes ſome obſervations on the doctrine which makes future puniſhment only purgative, and teaches the univerſal ſalvation and final happineſs of all human beings: a doctrine, which in our author's judgment, cannot be reconciled with the language of ſcripture.

From this ſenſible and well-written piece, the production of Mr. Clark, whom we have had frequent occaſion to mention with reſpect *, we ſhall extract as a ſpecimen, the author's explanation of the term Gehenna, rendered in our Engliſh tranſlation hell, or hell-fire: P. 162.

'The word Gehenna, Heb. גהינם is compoſed of two other words, גיא *a valley*, and הכום *Hinnom*, literally, THE VALLEY OF HINNOM.——So called originally, ſays *Aretius*, *Quia locus in prædio erat viri cujuſdam Hinnom dicti.*—"Becauſe it was poſſeſſed by a man of the name of Hinnom."—It was ſituated on the ſouth or ſouth-eaſt ſide of Jeruſalem, near *En-Rogel*, and the field *Acheldama*. (Joſ. xv. 8. and chap. xviii. 16.)

'In this valley, in ancient times, the idolatrous Jews, following the example of the Ammonites, ſacrificed their children in the fire, to Moloch.

'Moloch was an idol worſhipped according to ſome authors for *Mercury*; according to others for *Mars*, or according to others, and with more probability, for *Saturn*; *Quem Poetæ proprios fingunt devoraſſe filios*:—"whom the poets feigned to have devoured his own children;" and whoſe image nearly anſwers the deſcription of the image of Moloch.

'This Moloch, we are told, was a large braſs or copper idol; having the face of a calf, and its hands ſpread out to receive the victims, and being hollowed within with various chambers, or receſſes. According to ſome writers, there were no leſs than ſeven of theſe receſſes: the firſt to receive *meal* offered; the ſecond, *turtle doves*; the third, *ſheep*; the fourth, a *ram*; the fifth, a *calf*; the ſixth, an *ox*; the ſeventh, a *child*: but other writers contend, that the image was wholly hollow within, and theſe receſſes were chapels built in honour of the idol, before which the image ſtood, and to which chapel the offerers were admitted.

'While the victims were conſuming, the worſhippers, or rather the prieſts that ſerved at this unhallowed altar, cauſed trumpets to be ſounded, and drums to be beaten, to prevent the cries of the victims being heard: whence this place had the name of TOPHET, from תף, a drum.

'After the worſhip of this idol was prohibited by king Joſiah, a fire was kept continually burning in *the valley of Hinnom*, to conſume the dead carcaſes, garbage, and filth of Jeruſalem; from which circumſtance, it became, in the eyes of the inhabitants of that city, exceeding odious and execrable.—On account of theſe ſacrifices to Moloch, or the burning of the dead carcaſes and filth of Jeruſalem, or perhaps for both reaſons conjoined, Tophet, or the *valley of Hinnom* (Gehenna), was referred to by our Lord, in his denunciations of future puniſhment, as had probably been the practice amongſt the Jewiſh rabbies and teachers.

'And indeed it was not an unapt reſemblance of the future puniſhment of the wicked, according to the ſcripture account of that

* See Anal. Rev. Vol. v. p. 81. 84. 201. Vol. x. p. 97.

puniſhment. As in the *valley of Hinnom*, ſo at the end of the world, the deſtruction is BY FIRE: but it could not ſo aptly be a type or repreſentation of an eternal fire, of a fire in which victims were to be ever *burning*, but never *burnt up* or *deſtroyed*.—We have no idea how that which is *finite* and *deſtructive*, could be a proper repreſentation of that which is *infinite*, and which ſhall *never deſtroy*. The fire of Gehenna (the *valley of Hinnom*), which, although it did burn for a conſiderable time, had AN END, and which, while burning, DESTROYED every thing that was caſt into it, could not be a very lively repreſentation of a fire, which is ſaid to have NO END, and in which, whatever is thrown alive, is ſuppoſed ſtill to retain its VITAL EXISTENCE.

'The likeneſs of the fire of Gehenna, to the general conflagration, conſiſted rather in the DESTRUCTION which attends each of them, than in the DURATION of that fire by which the deſtruction is effected.

'This word, in this ſenſe, is uſed by the divine writers with the utmoſt propriety: but this propriety does not at all appear in our tranſlation of it, by the Engliſh word HELL. The beauty of the paſſages where it is uſed is greatly obſcured, and the ſenſe miſrepreſented by it. And it is eaſy to conceive, that the impreſſions it makes upon us, are widely different to what they might probably be, were it ſaid, that the wicked ſhall be caſt into the fire of Gehenna, or more literally into the fire of *the valley of Hinnom*.

'In order to make the probability of theſe different impreſſions plain to us; and to fix the true ſenſe of the words, we ſhould never loſe ſight of the circumſtance, that there was at the time when our Saviour ſpake, a *valley* or *place* near Jeruſalem, called *Gehenna*—a place well known to his auditors; as much ſo as the field *Acheldama*, the valley of *Jehoſhaphat*, or the mount of *Olives*—and that it was a place dreadful to the imagination, on account of the uſe which had been made of it.—When, therefore, our Lord ſaid, that the wicked incurred the danger of being caſt into the fire of *Gehenna*, his auditors well underſtood the meaning to be, that they ſhould incur the danger of being burned up, as thoſe carcaſes were which were caſt into that fire: and not that they were to be puniſhed in hell, according to the common acceptation of the terms, *Hell and its torments*. It was in other words ſaying, that they ſhould *utterly periſh*.'

ART. XXIII. *Letters to Dr. Prieſtley: Containing Proofs of the ſole, ſupreme, and excluſive Divinity of Jeſus Chriſt, whom the Scriptures declare to be the only God of Heaven and Earth; and of the divine Miſſion of Emanuel Swedenborg. Being a Defence of the New Church ſignified by the New Jeruſalem in the Apocalypſe.* By Robert Hindmarſh. 8vo. 395 Pages. Price 5s. ſewed. Hindmarſh. 1792.

MR. Hindmarſh introduces himſelf to public attention as the delegated apologiſt of the New Jeruſalem church. This defence of ſwedenborgianiſm in reply to Dr. Prieſtley, as the writer informs his reader, has been read in manuſcript from time to time to the New Jeruſalem ſociety in London, and is now publiſhed as an avowal of their ſentiments as well as thoſe of the author, and as a general anſwer to all their opponents who tread on ſimilar ground with Dr. Prieſtley. After ſuch a preamble, the public has

has ſome right to expect, that the work ſhould contain ſuch a clear, open, and intelligible account of this new ſect, as may enable them to form an accurate judgment of its principles, and of the grounds upon which it erects its ſtandard as the true church. Such was the expectation with which we entered upon the peruſal of the work, but we muſt acknowledge we have been in a great meaſure diſappointed.

From the firſt letter, which treats of miracles, and the divine miſſion of baron Swedenborg, we learn indeed, that the followers of Swedenborg lay little ſtreſs upon miracles, and that it is not upon this ground that they acknowledge the baron's divine authority. Mr. H. is of opinion, that miracles avail nothing towards a rational and permanent conviction of the truth, and that no miracles ever did or can reach the underſtanding; and argues, that, if the miracles, which Moſes and Aaron performed, have really operated upon the minds of the Iſraelites a full and rational conviction that they were ſent by God, it would have been impoſſible ſo ſoon to forget them. Nevertheleſs, when he comes to ſtate the authority upon which the New Church received baron Swedenborg as a divinely inſpired teacher, he ſays, that he gave memorable relations relative to his intercourſe with the ſpiritual world, in ſupport of which there is a great deal of concurrent evidence, and that too of the very beſt ſort; and as a part of this concurrent evidence relates certain ſtories, which, if at all to the purpoſe, prove that the baron poſſeſſed *miraculous powers.* He adds, as the evidence of the inſpiration of the baron which is moſt ſatisfactory, that he has taught the ſpiritual ſenſe of the holy word, by virtue of which his followers are enabled to ſee, what was never ſeen before, that there is not only no real contradiction in that volume of inſpiration, but that every part, even the moſt minute and apparently trivial and ludicrous circumſtance therein recorded, is divine and worthy of God, containing within its boſom ſuch treaſures of divine wiſdom as cannot be exhauſted to eternity.

The grand point which Mr. H. labours to eſtabliſh, and which is the ſubject of the ſecond letter, is the ſole, ſupreme, and excluſive divinity of Jeſus Chriſt. He attempts to prove, from numerous texts of ſcripture, that the one Eternal God has a human form, or is a divine man, and that God and Chriſt are one and the ſame perſon. He finds no inconvenience in ſuppoſing that God the ſender, and Jeſus Chriſt the ſent, were the ſame perſon, or that Chriſt prayed to himſelf: and that he himſelf was that very father to whom he alluded when he ſaid, that the time of the final judgment was not known either to the angels or to the ſon, but to the father only.

Mr. H. is very deſirous of convincing the world, that Dr. Prieſtley was much miſtaken in ſuppoſing that the fundamental tenets of the ſwedenborgians nearly reſembled thoſe of the ſocinians. P. 191.

'Imagining that it was ſcarcely poſſible for any deſcription of chriſtians to ſtand forward in defence of the abſolute unity of God, except thoſe of ſimilar principles with yourſelf, it ſeems you have thought yourſelf juſtifiable in declaring that the members of the New Jeruſalem muſt be ſomething akin to ſocinians,

becauſe the divine unity is their firſt and fundamental article. But you have certainly been too haſty in drawing ſuch a concluſion: for I aſſure you, that no two deſcriptions of men in the univerſe are more oppoſed to each other, with reſpect to theological principles, than the *ſocinian* and the *member of the New Jeruſalem*. I will not even except the *Jew*; for he, not having received a chriſtian education, does not form ſo full and perfect a contraſt to the true chriſtian, as a ſocinian does, and is therefore on that account leſs guilty than him, for denying the divinity of Jeſus Chriſt, and ranking him as a mere man. Nay, it appears very plainly from Mr. David Levi's letters to you, ſir, that did he but believe the authenticity of the New Teſtament, he would not heſitate a moment to acknowledge the divinity of Jeſus Chriſt, becauſe he ſays it is therein aſſerted from beginning to end; and he wonders, with great reaſon and juſtneſs, how any perſon can call himſelf a chriſtian, who, like you, ſir, rejects the chief corner-ſtone of chriſtianity. The immenſe difference between your ſyſtem and our's, I have already noticed in a former part of this *Defence*; to which I ſhall here add the following obſervation, That ſo far from there being any agreement, either in words or in reality, between ſocinianiſm and the religion of the New Church, the relation which the former bears to the latter is like that of darkneſs to light, cold to heat, the nadir to the zenith, ſhadow to ſubſtance, matter to ſpirit, falſhood to truth, the worſhip of a God in the ſhape of infinitely extended ſpace, (which is the ſame thing as no God at all,) to the worſhip of the true and living God in a human form, who is the adorable and ever-bleſſed Lord of the univerſe, Jeſus Chriſt.'

The queſtion whether the divine form be male or female Mr. H. diſcuſſes *freely*, and thinks ſuch an inveſtigation highly agreeable, and equally ſerviceable in aſſiſting us to form juſt conceptions of the perſon and attributes of the Creator, and the neceſſary diſtinction between him and his creatures. After all he does not admit the divine humanity to be material, but ſubſtantial, and, in confirmation of this diſtinction, maintains, that the humanity of Chriſt after his reſurrection was not material.

As a further proof of the confuſion and obſcurity which hang over this new doctrine, we muſt take ſome notice of what our author ſays on the ſubject of the ſcience of correſpondences, the 'only true key that can unlock the cabinet of the literal ſenſe of ſcripture, within which are contained the jewels of its ſpiritual and celeſtial ſenſe.'

Correſpondence is the actual relation ſubſiſting between a natural object and a ſpiritual ſubject, or a natural form and ſpiritual eſſence; that is, between outer and inner, lower and higher, matter and ſpirit, and not between matter and matter, or ſpirit and ſpirit. According to this ſcience, wherever mention is made of a *horſe*, it invariably ſignifies the *underſtanding*, and a *chariot* means *doctrine*. By a garden, a grove, and a wood, are meant wiſdom, intelligence, ſenſe; by Egypt is ſignified what is ſcientific, by Aſſhur what is rational, by Edom what is natural, &c. Many parts of the ſcriptures are to be underſtood in a ſenſe diametrically oppoſite to the expreſſion of the letter, as when it is ſaid God is angry, that he puniſhes, caſts into hell and deſtroys—

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the true ſenſe is, that God is loving and merciful to all, hating none, puniſhing none, caſting none into hell, deſtroying none.

If all this be ſaid in ſober ſerioufneſs, theſe new interpreters of ſcripture muſt be ſeriouſly aſked, where is this wonderful key to the ſcriptures to be found, and what proof can be given that it is the right key?

ART. XXIV. *A Vindication of public and ſocial Worſhip; containing an Examination of the Evidence concerning it in the New Teſtament, and of Mr. Wakefield's Enquiry into its Propriety and Expediency.* By William Parry. 8vo. 67 Pages. Price 1s. 6d. Johnſon. 1792.

IN reply to Mr. Wakefield, this writer attempts to eſtabliſh the propriety and expediency of public worſhip, from the evidence of the ſcriptures, and the general nature and deſign of chriſtianity. Mr. Parry follows Mr. W. in his examination of thoſe paſſages of the New Teſtament on which he reſts his argument, and, after expoſing the unfairneſs of his comments, and the inconcluſiveneſs of his reaſonings upon them, produces ſuch evidence, from the example and precepts of Chriſt, and the practice of his apoſtles, as leads to a concluſion directly contrary to that which Mr. W. has drawn.

Although the illuſtrations of ſcripture, with the concluſions deduced from them, which we find in this pamphlet, ſo nearly coincide with thoſe of ſeveral of Mr. W.'s former opponents, as to render it wholly unneceſſary to analyſe the performance, we muſt do the author the juſtice to remark, that it contains, in our judgment, a ſatisfactory refutation of Mr. W.'s doctrine, and to add, as a ſpecimen, the following ſenſible obſervations. P. 51.

'The *incidental* manner in which their worſhip is ſpoken of, or referred to in the acts and epiſtles, inſtead of weakening, *ſtrengthens* the argument in ſupport of the practice; becauſe it involves in it this obvious but important idea, that ſocial and public worſhip was their *general* and *uniform* practice. It could not therefore be reaſonably expected, that the mention of it in the ſcriptures ſhould be more explicit, or more frequent than we find it to be. Common practices are not referred to in any writings, otherwiſe than in ſuch an incidental manner as particular circumſtances or occaſions may require the writer to notice things, which, in any other view, it would be impertinent or unneceſſary to mention: but when ſo mentioned, it is evident they are *common practices*, and not deviations from the general conduct of the parties. The ſcriptures of the New Teſtament were written for the uſe of Chriſtians who lived in the age when they were compoſed, and that immediately following it, as well as for thoſe in the preſent day. Where then would have been the propriety of particularly narrating well-known facts and practices, which were continually taking place in every Chriſtian family, and Chriſtian aſſembly? Accidental, and even *oblique* references to ancient and eſtabliſhed cuſtoms in the writers of antiquity, are in many caſes more ſatisfactory evidence of their exiſtence and general prevalence, than direct and poſitive narrations would be. Accounts of the latter deſcription might be ſuſpected of fabrication.

tion. But when the proof of an ancient practice ariſes from the accidental mention of it, or an occaſional reference to it in a contemporary writer or hiſtorian, the evidence comes in that *order* and *form* which might moſt naturally and reaſonably be expected, and is therefore moſt convincing and indubitable. Mr. Wakefield perhaps beyond moſt men could illuſtrate theſe remarks from many paſſages in the claſſics, which refer to the cuſtoms of the heathen. Let him but collect from the ſcriptures, the cuſtoms of the firſt Chriſtians, as he would teach us the cuſtoms of ancient nations, from the manner in which the Greek writers refer to them, and he would find, that the evidence of ſocial and public worſhip between Chriſt and his apoſtles, and among the primitive Chriſtians, ariſes in that way which is moſt calculated to ſatisfy an impartial and inquiring mind, while it moſt effectually guards againſt the cavils, which infidelity might object to accounts of a more direct and poſitive deſcription. The ground here choſen is I am perſuaded firm, and will not eaſily be ſhaken. In defence of the lawfulneſs and expediency of public and ſocial worſhip, the practice of our Lord, the conduct of his apoſtles, and the uſage of the firſt and moſt pure Chriſtian churches as repreſented by the writers of the New Teſtament, form a ſhield of faith which "the club of argument" cannot batter, and from which the "ſhafts of ridicule" fall pointleſs.'

M. D.

ART. XXV. *An Anſwer, on their own Principles, to direct and conſequential Atheiſts.* 8vo. 122 p. Price 3s. Ridgway. 1791.

THE argument which forms the baſis of this anſwer is a good one, but it is not ſo new as our author ſeems to imagine. It is adduced by Dr. Gregory in the 11th of his Eſſays Hiſtorical and Moral, and we believe it has been noticed by other authors. It is briefly this—'If there have been no intelligent firſt cauſe, then the world muſt have exiſted from eternity, and the ſame ſucceſſion of beings muſt have exiſted with it—Now, if mankind have exiſted from eternity, how comes it that they have never been heard of till within a few thouſand years? Can it be conceived, that the ſame reaſoning principle ſhould have *lain dormant* through an eternity paſt, which within a few thouſand years has performed ſuch wonders?'—The affirmative is too abſurd to be entertained for a moment.

Our author pays too many compliments to Mr. Hume, and is too ſevere (we had almoſt ſaid abuſive) to his reſpectable opponent, Dr. Beattie.

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ART. XXVI. *Diſcourſes on the Influence of the Chriſtian Religion in Civil Society.* By the Rev. James Douglas, F. A. S. of St. Peter's College, Cambridge, and Chaplain in Ordinary to His Royal Highneſs the Prince of Wales. 8vo. 215 p. Price 4s. ſewed. Cadell. 1792.

WE find little relation between the title of this volume and the ſermons which it contains. Inſtead of a ſeries of connected diſcourſes, all tending towards the eſtabliſhment of the point held forth in the title, we had a ſet of miſcellaneous ſermons on the following theological

gical and moral topics. *The Evidences of the Chriſtian Religion—The Utility of the Chriſtian Religion in Worldly Affairs—Miſapprehenſion and Miſapplication of Scripture Texts—Falſe Judgment and Prejudice—Charity—The Lord's Supper—Senſuality—Public Preaching—Our Saviour's Prophecy of his Death—Credit of Goſpel Tradition—Our Saviour's Prophecy of the Deſtruction of Jeruſalem.*

Theſe ſubjects are treated with much leſs preciſion of thought, and accuracy of language, than might have been expected from a preacher who has the honour of inſtructing the heir-apparent. The ſlovenly manner in which theſe ſermons are compoſed, and the ſtrange confuſion of ideas and terms with which they are marked, may be ſeen from the following extract.

Undertaking to explain ſome paſſages of ſcripture which have perplexed and diſturbed weak minds, our preacher ſays,

P. 46.—'Theſe errors are daily increaſing among the ignorant; their miſtaken opinions ſhould be combated with tenderneſs; with kind admonition truth ſhould be conducted into the road from which it might too incautiouſly, yet innocently, wander.

'If it has pleaſed the Almighty to order revealed religion on the ſide of our holy church, to enlighten the unedified part of the world; let us with mildneſs reprove; and, with charitable countenance, while we inſtruct, conſider the erroneous paths which we have formerly trodden ourſelves, and the dark incapacitated ſtate which we have emerged from.

'Theſe miſtaken people I allude to, not conſidering the former to the preſent ſtate of the church—not reflecting, that the goſpel of our bleſſed Lord was brought forward to the world at that preciſe fulneſs of time when the holy inſpiration of the Almighty was ſent among men, to forward and complete the great deſign; and, being ſo compleated, ſo eſtabliſhed, miracles ceaſed; and inſpiration was no longer thought neceſſary to beam on mortals, for the introduction of that light which might now be beheld by thoſe whoſe zeal inclines them to ſeek their ſalvation through faith.

'Theſe people, it is obſerved, have ſtarted difficulties—by which the ignorant mind has been oftentimes led into the moſt extravagant fervor, and frequently ſo much perplexed by an holy zeal, and dejected by religious melancholy, that, deſpairing of ever working out its own ſalvation by a plain and ſtedfaſt perſuaſion of the ſimple and practical rules which are preſcribed to us in the Goſpel, it has been but too often tempted to deſpair of reward after death; and, by rejecting all the reſources of comfort in this life, in a temporary delirium, it has expoſed itſelf to a final deſtruction both of body and ſoul.'

What is here meant by 'conducting truth into a road from which it might wander,'—'the Almighty ordering revealed religion on the ſide of our holy church,'—'conſidering the former to the preſent ſtate of the church,'—'the goſpel being brought forward at the preciſe fulneſs of time, when the holy inſpiration of the Almighty was ſent among men, &c.'—or how the grammatical conſtruction of theſe periods is to be made out, we do not undertake to explain.

Let the reader exerciſe his ingenuity in decyphering the preciſe meaning of the following paragraph on *ſpreading evil reports.*

P. 65.—'There is another evil which claſſes in this ſpecies of contempt which we have for our neighbour; which is the deſire ſome of

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us have of ſeeking for conviction—of induſtriouſly ſeeking for the truth of evil reports; for matter to condemn each other with: which when we have accompliſhed, we think the attainment of truth can juſtify our purſuit, and that our future condemnations may be more gracious in our own judgment. Let us ſee what humanity—what the Chriſtian will dictate to us on this head: ſhould we not mercifully turn our hearts from the ſorrowful reports of our neighbours? ſhould we not be the mediators in the cauſe of the afflicted? ſhould we not uſe our utmoſt endeavours to command the tongue of defamation to lie ſtill, and check the malicious tale-bearer of human infirmities? Though we may be permitted to hear the bitter accuſation againſt our neighbour—though our eyes may behold the degrading foibles of men, we are not permitted to pervert theſe faculties for the cauſe of planting differences in this world, and of ruining the peace of mankind. "A man of underſtanding holdeth his peace;" and reaſon and religion will inſtruct us to ſoften the aſperities of our tongues, to eſtabliſh benevolence, ſuppreſs the power of ſlander, and, always mindful of the apoſtle's admonition, "Judge not, that ye be not judged."

The *apoſtle*'s admonition! Has the preacher no better remembrance of his Maſter's ſermon on the mount?

One other paſſage, and we take our leave. It is on the ſubject of ſenſuality.

P. 142.—'Behold the hands of the rival of ungoverned paſſion, immerſed in the blood of his fellow-creature! See the unhappy proſtituted female exterminating her helpleſs progeny! There require no more examples to atteſt the ſolemn truth. Miſery and horror, like diverging rays of the optic from this burning focus of all evil, ſpread moſt awfully abroad through all the wholeſome branches of ſocial compact; drying up all the gentle and delicate organs of the human ſoul, and converting thoſe principles of life given by our all-wiſe and common Parent of Nature for the moſt ſalutary purpoſes of creation, to the moſt diſtorted, moſt diſguſting principles of perverted goodneſs.'

In the laſt three diſcourſes the author acknowledges himſelf indebted to the abbé Voiſin: the reſt are certainly *originals*.

ART. XXVII. *Sermons on the preſent State of Religion in this Country, and on other Subjects.* By the Rev. Septimus Hodſon, M. B. late of Caius College, Cambridge; Rector of Thrapſton; Chaplain of the Aſylum; and Chaplain in Ordinary to His Royal Highneſs the Prince of Wales. 8vo. 212 ps. Price 4s. Cadell. 1792.

FOR the plan of the firſt five ſermons in this volume, the author acknowledges himſelf indebted to a late tract entitled, "An Eſtimate of the Religion of the Faſhionable World." In theſe diſcourſes, he repreſents, in a popular and pathetic manner, thoſe facts in the preſent ſtate of ſociety which indicate the decreaſe of religion; examines the nature and value of that benevolence which diſtinguiſhes the preſent times; enumerates the moral defects and errors of our preſent mode of education; takes notice of the prevailing neglect of family religion and of public worſhip, and the intruſion of pleaſure and buſineſs upon the reſt and devotion of the ſabbath; and laments, that chriſtianity is degraded into a mere ſyſtem of morals, and that the peculiarities of

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the goſpel are treated with indifference and neglect.—Many of the complaints here brought againſt the preſent times are doubtleſs well founded, and afford much occaſion for ſerious admonition and exhortation; but it may perhaps be queſtioned, whether the doctrine of ſelf-denial, and renunciation of the world, be not carried by our preacher further than is warranted by ſound reaſon and philoſophy. Mr. H.'s ſyſtem of Chriſtian morals ſeems to be nearly that of Law's *Serious Call*; a work which he earneſtly recommends to every man's attention, who wiſhes to underſtand the chriſtian religion, and to lead a life agreeable to it. The remainder of the volume conſiſts of three ſermons on the duties of parents and children; one on the relative duties of miniſter and people; and an anniverſary ſermon at the aſylum. The ſtrain of all the diſcourſes is rather declamatory than argumentative, but as popular addreſſes on practical ſubjects, they are on the whole entitled to commendation. A diligent attention to the duties of education is well urged upon parents in the author's repreſentation of the ſad effects which follow on the neglect of it.

In ſober exhortations from the pulpit, it is of importance, that preachers ſhould not ſuffer themſelves to paſs beyond the plain dictates of truth and good ſenſe, into the fictions of enthuſiaſm or ſuperſtition. This is a common fault with pulpit declaimers. Our preacher ſeems to have fallen into it, when, in repreſenting the heinous guilt of the man who neglects to provide for an indigent parent, he ſays, "Were ſuch a one to build an hoſpital, I ſhould expect the lightning from heaven to conſume it:"—and when, addreſſing young perſons on the topic of obedience to parents, he thus apoſtrophiſes:—'Whoever thou art, O undutiful and diſobedient child, beware leſt, at the gloomy midnight hour, the ſad ſpectre draws aſide thy curtain, and awakens thee with the horrible accuſation of being a parent's murderer!'—

Notwithſtanding the defects which a philoſophical and critical eye may diſcover in theſe diſcourſes, they may be recommended as, on the whole, well adapted to enforce the practice of religion and virtue.

ART. XXVIII. *Lectures on the Lord's Prayer; with an introductory Diſcourſe.* By the Rev. Richard Taprell, of Southmolton. 8vo. 373 pages. price 5 s. ſewed. Taunton, Norris. London, Dilly. 1792.

A COURSE of ſerious and affectionate addreſſes on the important ſubjects ſuggeſted in the ſeveral petitions of the Lord's Prayer, written without much attention to elegance of compoſition, but evidently under the influence of a deep ſenſe of religion, and with an earneſt deſire of impreſſing the mind of the reader with ſimilar ſentiments. Such plain and practical leſſons of religious duty may deſervedly eſcape the ſeverity of critical remark: it can only be neceſſary, by way of informing our readers in what ſtrain they are written, to make a ſhort extract: P. 182.

"*Forgive us our debts as we forgive our debtors.*"—'By our uttering the words of the text, we do as it were *promiſe*, and *oblige ourſelves*, to forgive our enemies, and all them that have injured or offended us. No man that offers up this prayer can afterwards ſeriouſly think himſelf at liberty to revenge an affront or an injury.

'The duty of forgiveneſs is binding on all. It ſtands on firm ground, independent of this prayer, and *every man that nameth the*

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name of Chriſt ſhould be aſhamed of improper anger, and tremble at the thought of malice and revenge.

'But whenever a perſon repeats the Lord's Prayer, he ſeems to put, as it were, *his own hand and ſeal* to the *will* of God, and declares himſelf pleaſed with it, and bound by it. And his language is, "Lord, thou haſt made it my duty to look upon every man as my brother: if any brother offend, thou haſt made it my duty to forgive him. I acknowledge the duty. I agree to its reaſonableneſs, to its propriety, to its neceſſity in a diſciple of Chriſt, and to its immenſe uſefulneſs in the world; and I hereby bind myſelf to obſerve and do it. So help me, Lord." We do in this manner ſwear, if I may ſo ſay, unto the Lord, that we will perform this his lawful command. I remark further

'That in this prayer, we not only have a regard to futurity, but alſo to the preſent time. For we ſay, Forgive us, as we *forgive*, or *do* forgive; ſo that it is implied, that we do this moment forgive. That we do not appear before God with malice or ill-will concealed in our hearts againſt any fellow-creature whatſoever, whether high or low, great or ſmall: for this duty extends to all ranks. The ſervant muſt not wiſh ill to his maſter, nor the maſter to the ſervant; the parent to the child, nor the child to the parent, and ſo on, through all the relations and all the gradations of life.'

There is ſomething ſo ſingular in the dedication prefixed to this volume, that we ſhall copy it.

'Father of angels and men, God of univerſal nature, author of grace, and giver of glory, to Thee I humbly dedicate this book; beſeeching thee to pardon whatever in it is wrong, to accept ſincere thanks for what is right, to bleſs it to the ſpiritual benefit of all that may read it, and to favour its writer with thy approbation; that both he and his readers may ſtand with honour before thy bar, "in the great and terrible day of the Lord," through thy divine compaſſions and unſpeakable mercy, in our bleſſed Redeemer and advocate. Amen.' M. D.

ART. XXIX. *Diſcourſes on various Subjects, delivered in the Iſland of Barbadoes.* By the Rev. H. E. Holder, of that Place. 2 vols. 8vo. 776 pages. Price 12s. in boards. Dilly. 1791.

THE ſtyle of mediocrity, in which theſe diſcourſes are compoſed, almoſt precludes either cenſure or praiſe. They are ſufficiently orthodox in doctrine, with nothing original either in ſentiment or ſtyle. Thoſe of the firſt volume, from the firſt to the ſeventeenth inclusive, are adapted to the moſt remarkable feſtivals of the church. The eighteenth is on the Hurricane at Barbadoes; and from the nineteeth to the twenty-firſt, on the Sacraments. In the ſecond volume, the ſubjects are miſcellaneous, viz. 1ſt, Repentance and Faith neceſſary. 2d, The Chriſtian Croſs. 3d, The Violent who take the Kingdom of Heaven. 4th, The Neceſſity of becoming like little Children. 5th, Conſequences of Virtue and Vice. 6th, The Canaanitiſh Woman. 7th, The Neceſſity of Offences coming. 8th, The Loſt Sheep. 9th, The Vanity of the World. 10th, The Scribes and Phariſees. 11th, Nathan and David. 12th, Ahab and Elijah. 13th, The Chriſtian Cup of cold Water. 14th, The Love of God and our Neigh-

Neighbour, 15th, The Love of God. 16th, The Duty of Forgiveneſs. 17th, Cenſure to begin with our own Faults. 18th, One thing needful. 19th, God's Chaſtenings. 20th, The Sufferings of this World and Glory of the next.

As a ſpecimen of the ſtyle and compoſition, we preſent our readers with the concluſion of the ſermon for Advent Sunday, from John i. 11. He came to his own, &c. Vol. I. P. 264.

'Now let us, laſtly, imagine, that the alternative of receiving or rejecting Chriſt; of believing on his name, or of deſpiſing it, is not propoſed to us, individually, as well as to thoſe who perſonally beheld, and who heard him, when he was "made fleſh and dwelt among men."—We may have already collected, that there is an eſſential difference between a nominal and a real chriſtian; and though we may be the one, we may be as far from being the other as poſſible.—We have all been baptized, it is true, but this does not neceſſarily infer, that we have "received Chriſt," and that we "believe" on him, in the ſenſe of my text.—There are various modes in which he "comes" to each of us, and in all which we are required to receive him.—He comes to us by his goſpel, which he has preached upon earth, and has left us as the guide and direction of his diſciples, to the end of time.—He comes to us by his miniſters, whom he has commiſſioned to diſſeminate it abroad, and to infix it by exhortation and example, upon the minds of thoſe who are intruſted to their care.—He comes to us in the ſecret receſſes of our hearts, and in theſe whiſpers our duty, applauds our obedience, and admoniſhes us of our tranſgreſſions;—and unleſs we "receive" him in all his gracious forms of addreſs; if we neglect the opportunities of ſtudying, and making ourſelves acquainted with, the important truths of his goſpel; if we deſpiſe his miniſters, and deſert the aſſemblies, in which they are appointed to urge upon us his threatnings and promiſes; if we diſregard his inward calls to righteouſneſs, and let looſe the reins to perverſe will and ungovernable paſſions, we may be aſſured that we ſhall never attain to any thing but the power of being everlaſtingly miſerable; involved in the doom, as we ſhall belong to the number of thoſe, who, "when light has come into the world, have choſen darkneſs rather than light." D.

ART. XXX. *A Vindication of the Apoſtle Paul from the Charge of Sedition. A Sermon, preached in the Unitarian Chapel, in Eſſex-Street, London, on Sunday, July* 1, 1792. By John Diſney, D. D. F. S. A. 8vo. 17 pages. Price 6d. Johnſon. 1792.

IN diſcourſing on the account given in the Acts of the Apoſtles of St. Paul's trial for ſedition, Dr. Diſney ſeparately conſiders the nature of the charge brought againſt him, his defence, and the reſult of his trial, in order the more clearly to deduce from the narrative general reflections on the duty of the civil magiſtrate with reſpect to religious opinions and practices, and on that of the chriſtian citizen living in a country where there is a religious eſtabliſhment. The remarks on the latter ſubject are forcibly applied to the preſent times in the following paſſage. P. 12.

'The injunction to ſtand faſt in the liberty wherewith Chriſt hath made us free, expreſſes a duty of primary obligation and con-

conſequence. If we do not faithfully attend to this important duty, all inquiry after truth will be in vain at the beſt,—will probably involve us in uneaſineſs, and produce nothing but vexation of ſpirit. It may, indeed, diſcover our many errors in opinion, and faults in practice,—but it will alſo preſent to us our diſgraceful bondage, and the criminality of every voluntary compliance with it. Ancient prejudices may long conceal the truth, but they will gradually diſperſe before the light of the goſpel. And who is there that can view, without the deepeſt regret, our chriſtian liberty deſtroyed by an eſtabliſhed ſervitude,—the moſt humiliating proſpect of all others, to a rational creature of God, informed and enlightened by revelation.

'We cannot more worthily exerciſe our reaſon than in inquiring into the credibility of every revelation of the will of God, and in diſcovering the meaning and import of thoſe pages, where we are told ſuch revelation is to be found. But what avails this inquiry, or this conſequent diſcovery, if any ſyſtem of faith is predetermined upon by the ſtate, and excluſively protected, on the one hand, by civil and eccleſiaſtical endowments, and, on the other, by pains and penalties, and ſecluſion from civil and religious rights.

'In ſuch a ſituation, it is a duty, which devolves with double force upon the chriſtian and the proteſtant, to vindicate and maintain, by all lawful and honourable means, the right which he cannot give up, without renouncing chriſtianity, and ſubverting the principles of his chriſtian proteſt againſt the claims of the church of Rome.

'When the civil governors of a country have given occaſion, by the impertinent interference of their authority, for their ſubjects to ſeek relief in this matter, it has been no unuſual thing to brand ſuch remonſtrants with the imputation of ſedition; the charge of being a mover of ſedition, has been again and again repeated without any foundation. So perverſe has been the policy of men, that there has been no avoiding this ſcandal, nor is it to be expected that it will, in future, be dealt out with a more ſparing hand. Since, therefore, we muſt be contented to ſhare in the hard uſage of Paul, and of others, who have gone before us, let us like him, and the more excellent followers of our Lord, endeavour not to deſerve the reproachful epithet.

'It is a matter worthy the moſt ſerious and public conſideration,—that if the application for the reſtoration of our deareſt and moſt valuable rights is to be miſrepreſented,—the perſons of the appellants to be proſcribed,—and, in the end, the redreſs not to be obtained without tumult; the public voice ought neither to depreciate the value of the right,—to condemn the juſtice of the claim, or blame the peaceable contenders for the liberty and rights of the goſpel. As well might the robber charge the perſon he has plundered with raiſing a diſturbance in the ſtate by attempting to recover his own,—as the civil power condemn the remonſtrants for chriſtian liberty as being movers of ſedition. Indeed, all blame and reproach, in ſuch caſe, belong to the obſtinacy and violence of thoſe only, who reject every chriſtian and proteſtant plea.'

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The diſcourſe concludes with an exhortation to a firm and perſevering aſſertion of the juſt claims of religious liberty.

ART. XXXI. *A Diſcourſe delivered at the Collegiate Church of Rocheſter, on Sunday, July the 8th, 1792, in conſequence of his Majeſty's late gracious Proclamation.* By W. P. Menzies, A.M. Minor Canon, Domeſtic Chaplain to Lord Elphinſtone, and a Member of Univerſity College, Oxford. 4to. 15 pages. Price 1s. Rocheſter, Gillman; London, Rivingtons. 1792.

THE author of this diſcourſe declares it to be his only motive, in publiſhing it, to impreſs his readers with a proper ſenſe of the manifold bleſſings derived from the preſent conſtitution in church and ſtate. For this purpoſe he adverts, but in a ſlight and curſory way, to the religious and civil benefits enjoyed in this country by the people at large. He calls upon his hearers to ſay, 'where we ſhall find a ſyſtem of government ſuperior or even equal to our own; where we ſhall find that liberal exerciſe of religious toleration; where that *merciful indulgence exhibited to the enormous crimes of mankind, committed in this kingdom!*'—To reckon the indulgence of enormous crimes among the bleſſings of the Britiſh government, is certainly a new argument in its defence; but we apprehend it will not have much weight with that peculiar deſcription of perſons, whoſe attempts towards reformation and improvement this writer deſcribes as the feeble efforts of deſigning adventurers.—The proclamation is extolled as a wiſe and reaſonable project, in conſequence of which it is predicted, that the reſtleſs and undermining ſpirit of ſedition will ceaſe to prevail in public writings or private machinations. The poor are reminded, that in this nation they are particularly favoured, and that 'any change in the preſent ſyſtem, would only embitter their ſituation with the mortifying reflection of happier days;' and the nation is called upon to render thanks to God, that we live under a ſovereign zealouſly attached to the eſtabliſhed church, a promoter of civil liberty, and an enemy to cruelty and tyranny.

ART. XXXII. *The Duties of Man, as a Member of civil Society. A Sermon, preached before the ancient and honourable Society of Gregorians, at their Anniverſary Meeting, at Pontefract, on Wedneſday the 11th of July, 1792. Publiſhed at the requeſt of the Brethren, and for the Benefit of their charitable Fund.* By John Lowe, M.A. Vicar of Brotherton, and late Fellow of Lincoln College, Oxford. 4to. 20 pages. Price 1s. Huddersfield, Brook; London, Scatcherd. 1792.

UPON the ground of the chriſtian law, of doing unto others as we would that others ſhould do unto us, Mr. Lowe recommends, in a popular ſtrain, the ſocial duties of truth and ſincerity, juſtice and integrity, mercy and charity. At the ſame time he thinks it expedient, in the preſent agitation of public opinions, to apply the doctrine of his text to the relation between ſubjects and their rulers, and calls upon his hearers to conſider what they at this criſis would expect, were they upon an exchange of condition with their rulers, oppreſſed with the *anxious* cares of govern-

ment; whether they would not look *anxiouſly* to the people for ſupport; whether they would not earneſtly deſire, that every well diſpoſed perſon would by his authority, his influence, and example, promote in his family, and amongſt his labourers, dependants, and neighbours, ſubmiſſion to the laws, and reſpect for his governors. He aſſerts, that political equality and government are incompatible, and that, if there be no ariſtocrates, there will be demagogues; refers to the preſent ſtate of France as a warning to us, to beware how we looſe the bonds of ſociety by weakening the hands of government; and, while he admits that real improvements ought not to be diſcouraged, inſiſts upon the neceſſity of oppoſing *dangerous experiments*, and of reſiſting the application of deſperate remedies propoſed by pretending empirics, founded on, and prompted by, a ſpirit of bold and hazardous ſpeculation. He has, however, ſaid nothing, which can enable his readers to diſtinguiſh the pretending empiric from the ſkilful phyſician, or dangerous experiments from real improvements.

ART. XXXIII. *Parental Duties: Illuſtrated from the Word of God, and enforced by a particular Account of the ſalutary Influence therein aſcribed to the proper Government of Children; in three Sermons, preached to a Church of Chriſt in Richmond Court, Edinburgh.* 8vo. 71 Pages. Price 1s. 6d. Edinburgh, Robertſon and Co. London, Johnſon. 1792.

THE important ſubject of domeſtic education is in theſe diſcourſes treated in a plain, practical, and uſeful manner. The parental duties of diſcipline and of inſtruction are diſtinctly explained; and a due attention to theſe duties is enforced from ſeveral important conſiderations. On the head of diſcipline, the author attempts to ſettle the proper medium between exceſſive rigour and exceſſive indulgence, but in our judgment leans too much towards the extreme of ſeverity. Judicious obſervations are made upon the folly of exerciſing arbitrary authority for the ſake of inuring children to contradiction and diſappointment, and upon the bad effect of treating them with partiality. With reſpect to inſtruction, though this writer recommends an early initiation into what may be now properly called the old ſchool of theology, he by no means confines his directions to theological ſubjects. The parents are exhorted, at the ſame time that they inſtruct their children in the principles of religion, to *teach* them [the author ſometimes inaccurately ſays *learn them*] modeſty, neatneſs, diſcretion, ſobriety, induſtry, frugality, a habit of thinking, truth, juſtice and benevolence, care to avoid bad company, &c. On theſe and other moral topics ſo many uſeful hints are ſuggeſted, that we think theſe ſermons may be read with much benefit by thoſe parents, who, from a ſenſe of duty, are deſirous of 'training up their children in the way in which they ſhould go.'

ART. XXXIV. *The Order obſerved at the Opening of the Counteſs of Huntingdon's College, at Cheſhunt, Hertfordſhire, on Friday the 24th of Auguſt, 1792; with the Admonitory Addreſs, or Charge, delivered to the Students, Preſident, and Truſtees of the ſame,* by the

the Rev. Anthony Crole, Miniſter of Pinner's-hall Meeting; and the Sermon preached on the Occaſion, by the Rev. John Eyre, Miniſter of Homerton Chapel, Hackney. Embelliſhed with a neat Engraving of the College. 8vo. 86 Pages. Price 1s. Sold at Spa-fields Chapel. 1792.

THE late counteſs of Huntingdon, in the year 1763, opened a college at Trevecka, near Talgarth, South Wales, for the education of young men as preachers in that branch of the body of methodiſts which that lady took under her patronage. This ſeminary was ſupported at her ſole expence till the time of her death. About four years before the demiſe of lady Huntingdon, ſeveral perſons, who were zealous for the ſupport of the ſame intereſt, formed the deſign of continuing this college by ſubſcription. The plan was carried into execution; and it having been thought expedient to remove the college from Wales to the neighbourhood of London, it is now opened at Cheſhunt, under the direction of the rev. Mr. Nicholſon, with ſeven ſtudents.

The preſent publication contains the ſubſtance of the religious ſervice performed at the opening of this college. The religious principles and the ſtrain of preaching of the body, for whoſe ſupport this ſeminary was inſtituted, are ſo well known, that it is unneceſſary to enter into a particular account of the piece. Its principal contents are, an admonitory Addreſs, a Sermon, and THE ARTICLES OF FAITH [thoſe of Calvin], to which every Truſtee, Preſident, and STUDENT is required to give his hearty aſſent and conſent, and departing from which he is *removable and to be removed.* Theſe articles, we obſerve, are not announced, with the other contents, in the title-page.

ART. XXXV. *An Addreſs delivered to the Clergy of the Deaneries of Richmond, Catterick and Boroughbridge, within the Dioceſe of Cheſter, at the Viſitations held June 9th and June 14th*, 1792. By Thomas Zouch, A. M. Chaplain to the Right Honourable the Maſter of the Rolls, and Rector of Wycliffe, Yorkſhire. 4to. 13 Pages. Price 6d. Newcaſtle upon Tyne, Hodgſon; London, Deighton. 1792.

THE purport of this ſhort Addreſs is, to incite the younger clergy to the diligent proſecution of theological ſtudies, and particularly to recommend to their attention a tract lately publiſhed under the title of, 'A liſt of books recommended to the younger clergy, and other ſtudents in divinity in the dioceſe of Cheſter;' of which ſee an account in our Review, Vol. XII. pag. 88.

ART. XXXVI. *Hints and Helps to the Clergy of every Denomination; deſigned to promote the Credit, the Comfort, and the Uſefulneſs of their Lives.* 12mo. 33 Pages. Price 1s. Dilly. 1792.

A PLAIN practical addreſs, which, though in ſome parts it will by many be thought to favour too much of methodiſm, is on the whole not unworthy the attention of young divines.

ART. XXXVII. *A Friendly Viſit to the Houſe of Mourning.* 12mo. 72 Pages. Price 4d. Faulder. 1792.

BOETIUS, a chriſtian divine, wrote a treatiſe on Conſolation, in which he drew his topic of comfort wholly from philoſophy, without inſiſting upon the peculiar conſolations of chriſtian hope. The writer of this ſmall tract, on the contrary, deſpiſes the conſolations of philoſophy, and directs the attention of the afflicted wholly to the promiſes of the goſpel. The piece is written upon Calviniſtical principles, in a plain, ſerious, and affectionate ſtrain, and abounds with ſcriptural alluſions and quotations.

ART. XXXVIII. *Family Prayers for the Philanthropic Reform; with a ſhort Catechiſm and an Addreſs to the Children.* By G. Gregory, D. D. Chaplain to the Philanthropic Society. 8vo. 25 Pages. Price 6d. Johnſon. 1792.

IF that be a good book which is judiciouſly adapted to anſwer a good purpoſe, this ſmall piece is entitled to that character. The deſign of the publication, which is to make the objects of the charity of the Philanthropic Society ſenſible of their happineſs, in being admitted to partake of the benefit of the inſtitution, and to give them ſuch principles, as may ſecure their future innocence and uſefulneſs, is beyond all doubt highly laudable. And Dr. Gregory has, with great judgment and propriety, adapted both the ſentiments and the language of the ſeveral parts of this manual to the capacities, and the circumſtances, of the young perſons for whoſe uſe it was drawn up. M. D.

POLITICO-THEOLOGY.

ART. XXXIX. *A Letter from the Right Hon. Edmund Burke,* M. P. *in the Kingdom of Great-Britain, to Sir Hercules Langriſhe, Bart.* M. P. *on the Subject of Roman Catholics of Ireland, and the Propriety of admitting them to the elective Franchiſe, conſiſtently with the Principles of the Conſtitution as eſtabliſhed at the Revolution.* 8vo. 88 Pages. Price 2s. Debrett. 1792.

MR. Burke commences his letter by ſome general compliments, and by agreeing with ſir Hercules that times and circumſtances, conſidered with reference to the public, ought very much to govern our conduct, though he is far from ſlighting, when applied with diſcretion to thoſe circumſtances, general principles and maxims of policy. The principle laid down by ſir H is, that the Roman catholics ſhould enjoy every thing *under* the ſtate, but ſhould not be *the ſtate itſelf*. On this Mr. B. remarks, that it becomes a matter 'of ſerious conſideration, whether, becauſe wicked men of various deſcriptions are engaged in ſeditious courſes, the rational, ſober, and valuable part of *one* deſcription ſhould not be indulged their ſober and rational expectations?' The popery laws, he aſſerts, have produced much miſchief: their declared object was to reduce the catholics of Ireland to a miſerable populace, without property, without eſtimation, without education; they divided the nation into two diſtinct bodies, without common intereſt, ſympathy, or connexion; one of which bodies was to poſſeſs *all* the franchiſes, *all* the property, *all* the educa-[illegible]; the others were to be drawers of water, and cutters of turf

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for them. It ought not therefore to be matter of ſurprize, when we had, for near 100 years, reduced them to a mob, that whenever they came to act at all, many of them ſhould act exactly like a mob, without temper, meaſure, or foreſight. It therefore becomes a matter of ſerious conſideration, whether the proper remedy ought not to be applied now, viz. to raiſe an ariſtocratic intereſt, that is, an intereſt of property and education among them, and to ſtrengthen, by every prudent mean, the authority and influence of men of that deſcription.

In the word ſtate Mr. B. obſerves there is much ambiguity; when it is uſed to ſignify the higher or ruling part of the commonwealth, the ſituation which makes men ſubject to the ſtate without being citizens is the worſt of ſervitude. To exclude the Roman catholics, however from the executive power, is only to render them a lower and degraded ſtate of citizens. The republic of Venice, he obſerves, excludes all but thoſe of certain families from certain poſts and offices, but in ſuch ſtates the nobles have generally a monopoly of honours, and the commons a monopoly of wealth. If the government of Ireland had been wholly ariſtocratical, the ſituation of the catholics would be more tolerable, but a plebeian oligarchy is the moſt intolerable of all. The proteſtants are not numerous enough to form a democracy, and ought not to aſſume a ſuperiority over the catholics.

To the Roman catholics of Ireland the popular part of the conſtitution muſt be the moſt odious of all. It is not an actual, and ſtill leſs a *virtual* repreſentation. It is power unlimited placed in the hands of an adverſe party. P. 19.

'This univerſal excluſion ſeems to me a ſerious evil—becauſe many collateral oppreſſions, beſides what I have juſt now ſtated, have ariſen from it. In things of this nature, it would not be either eaſy or proper to quote chapter and verſe: but I have great reaſon to believe, particularly ſince the octennial act, that ſeveral have refuſed at all to let their lands to Roman catholics; becauſe it would ſo far diſable them from promoting ſuch intereſts in counties as they were inclined to favour. They who conſider alſo the ſtate of all ſorts of tradeſmen, ſhopkeepers, and particularly publicans in towns, muſt ſoon diſcern the diſadvantages under which thoſe labour who have no votes. It cannot be otherwiſe, whilſt the ſpirit of elections, and the tendencies of human nature continue as they are. If property be artificially ſeparated from franchiſe, the franchiſe muſt in ſome way or other, and in ſome proportion, naturally attract property to it. Many are the collateral diſadvantages, amongſt a *privileged* people, which muſt attend thoſe who have *no* privileges. Among the rich, each individual is of importance; the poor and the middling are no otherwiſe ſo, than as they obtain ſome collective capacity, and can be aggregated to ſome corps. If legal ways are not found, illegal will be reſorted to; and ſeditious clubs and confederacies, ſuch as no man living holds in greater horror than I do, will grow and flouriſh, in ſpite, I am afraid, of any thing which can be done to prevent the evil. Lawful enjoyment is the ſureſt method to prevent unlawful gratification. Where there is pro-

perty, there will be leſs theft; where there is marriage, there will always be leſs fornication.'

Mr. B. aſſerts, that 'it is *not* a fundamental part of the ſettlement at the revolution, that the ſtate ſhould be proteſtant, without *any qualification of the term.*' With a qualification it is unqueſtionably true; not in all its latitude.' Atheiſts, and they, he ſays, who think religion of no importance to the ſtate, have abandoned it to the conſcience or the caprice of the individual; they make no proviſion for it whatever, but leave every club to make or not a voluntary contribution; but ſuch was not the wiſdom of our anceſtors. Even the church of Scotland has her 'Confeſſion of faith.' In England, even during the troubled interregnum, it was not thought proper to eſtabliſh a *negative* religion. As to the coronation oath, Mr. B. thinks it does not preclude the king from aſſenting to any regulations which parliament might think fit to make with reſpect to enlarging the franchiſes of Roman catholics. The act of the fifth of Anne is meant to guard the church implicitly againſt any other mode of proteſtant religion. Thus far Mr. B. urges, to ſhow, that it was not ſettled at the revolution, that the ſtate ſhould be proteſtant in the latitude of the term, but confined to a particular form of the proteſtant religion. The inference is, that the Roman catholics ought to ſtand upon a footing with other diſſenters, otherwiſe it would make a merit of diſſenting from the church of England, becauſe the man happens to diſſent from the church of Rome alſo. The moſt perfect proteſtant would then be he who proteſts againſt the whole chriſtian religion; and that a perſon's having no chriſtian religion is a title to favour, in excluſion of the largeſt deſcription of chriſtians, who hold all the doctrines of chriſtianity, though holding with them ſome errors and ſuperfluities, is rather more than, he believes, any man who has not become recreant and apoſtate from his baptiſm will chooſe to affirm. P. 30.

'The countenance given from a ſpirit of controverſy to that negative religion, may, by degrees, encourage light and unthinking people to a total indifference to every thing poſitive in matters of doctrine; and, in the end, of practice too. If continued, it would play the game of that ſort of active, proſelytizing, and perſecuting atheiſm, which is the diſgrace and calamity of our time, and which we ſee to be as capable of ſubverting a government, as any mode of miſguided zeal for better things.'

Our author quotes the magna charta, to prove, that no man ought to be diſſeiſed of his franchiſes but by the judgment of his peers, or the law of the land. He does not, however, go ſo far as to deny the authority of ſtatutes made in defiance of magna charta, but he conſiders that act as *fundamental*, and the later acts relative to papiſts, &c., as only temporary.

To remove the apprehenſions of his correſpondent reſpecting the danger of altering the principles of the revolution, Mr. B. remarks, that he cannot poſſibly confound all the things which were done at the revolution with the *principles* of the revolution; or think, that it was a thing conformable to the declared principles of the revolution, to deprive 'ſome millions of people of all the rights of citizens.'

The

The true revolution with the Iriſh, Mr. B. ſays, was that of 1782. At that time they were not afraid to review what was done in 1688, neither ought they to be afraid of it now. The power of the pope Mr. B. calls 'a commodious bugbear,' but doubts whether at preſent it will have any effect. With reſpect to the danger of mutiny and ſedition among the Iriſh, he cannot conceive, that relieving their oppreſſions is likely to have this conſequence; and as to ſeditious aſſociations, &c., he thinks they might be prevented, by excepting the leaders by *name* from any benefit of the act. On the other hand, he is apprehenſive, that a union between the catholic and the proteſtant diſſenters would be inimical to the eccleſiaſtical eſtabliſhment; and as five ſixths of the people of Ireland are of this deſcription, ſuch an union ought to be prevented by removing from the catholics every cauſe of complaint. After aſſerting, that theſe have been ever his ſentiments, our author proceeds: P. 86.

'You hated the old ſyſtem as early as I did. Your firſt juvenile lance was broken againſt that giant. I think you were even the firſt who attacked the grim phantom. You have an exceeding good underſtanding, very good humour, and the beſt heart in the world. The dictates of that temper and that heart, as well as the policy pointed out by that underſtanding, led you to abhor the old code. You abhorred it, as I did, for its vicious perfection. For I muſt do it juſtice: it was a complete ſyſtem, full of coherence and conſiſtency; well digeſted and well compoſed in all its parts. It was a machine of wiſe and elaborate contrivance; and as well fitted for the oppreſſion, impoveriſhment and degradation of a people, and the debaſement, in them, of human nature itſelf, as ever proceeded from the perverted ingenuity of man. It is a thing humiliating enough, that we are doubtful of the effect of the medicines we compound. We are ſure of our poiſons. My opinion ever was (in which I heartily agreed with thoſe that admired the old code) that it was ſo conſtructed, that if there was once a breach in any eſſential part of it; the ruin of the whole, or nearly of the whole, was, at ſome time or other, a certainty. For that reaſon I honour, and ſhall for ever honour and love you, and thoſe who firſt cauſed it to ſtagger, crack, and gape.—Others may finiſh; the beginners have the glory; and, take what part you pleaſe at this hour, (I think you will take the beſt) your firſt ſervices will never be forgotten by a grateful country.'

We have dwelt the longer on this article, not only from its own intrinſic importance, but becauſe every thing that comes from the pen of Mr. B. deſerves reſpect. In the publication before us he is cool and temperate, and treats the ſubject with the dignity and gravity which it deſerves; and though we cannot help obſerving a very ſtrong partiality to the catholic perſuaſion in our author, which inclines him to ſtate every thing as much as poſſible in its favour, yet the truth of his general principles of toleration we are not diſpoſed to diſpute, and we truſt we never ſhall ſee diſputed with any effect in an enlightened age. D.

ART. XL. *A Letter to the Dean of Lincoln concerning Tithes.* By a Member of the Church of England. 8vo. 33 pages. Price 6d. Robinſons. 1792.

THIS member of the 'church of England,' who ſeems to be a reſident in Lincolnſhire, complains 'of the attempts to ſet aſide decrees made in the courts of chancery or exchequer, upon incloſures which took place in the laſt century.' He attacks the odious maxim of *nullum tempus occurrit eccleſiæ*; aſſerts, that 'the poſſeſſion of the *whole* of the tithes by the clergy *to their own ſeparate uſe* appears to have been obtained by length of time, and forbearance on the part of the laity;' and obſerves, that the beſt method of diſparaging the chriſtian religion, and bringing its miniſters into contempt, is to let them take '*tithe in kind.*'

We profeſs our utter abhorrence of that ſpirit of eccleſiaſtical litigation which he deprecates; and are aſtoniſhed, that the clergy of Lincolnſhire, at ſo *critical a period*, could think of enforcing obſolete and odious claims.

LAW.

ART. XLI. *Debates in both Houſes of Parliament on the Bill introduced by the Right Hon. Charles James Fox, for removing Doubts reſpecting the Functions of Juries in Caſes of Libel: with the Queſtions addreſſed by the Houſe of Lords to the Judges thereon, and their Anſwers. To which is ſubjoined the Statute.* 8vo. 160 pages. Price 2s. 6d. Johnſon. 1792.

THERE is not any branch of government exerciſed by the *nominees* of the executive power, of which the people ought to be more jealous, than the adminiſtration of juſtice; or any part of that department, in which the influence of the crown hath in the courſe of the preſent century been ſo glaring and apparent, as in caſes of *libel.*

Mr. Fox, on May 20, 1791, made a motion 'for a grand committee of public juſtice,' in order to conſider the law of libels; and, by way of pointing out the neceſſity of that ſtep, inſtanced the caſe of Luxford the printer, which had not only excited his ſurpriſe, but that of many perſons of the profeſſion of the law. 'There was certainly (he ſaid) as general a diſapprobation of his puniſhment, as for many years had attended any deciſion of a court, and a general impreſſion that it was inordinate. The ſentence was pillory and impriſonment, and this for a publication, which in his opinion, was not at all a libel in the way in which it was laid in the indictment.'

The doctrine of which he complained was, that the jury were not capable of drawing an *inference*, although they were to be allowed to fill up *innuendos*, which were ſometimes very difficult of explanation; this he ſaid, about ſeven years ago, was publickly and powerfully aſſerted upon the trial of the dean of St. Aſaph.

Lawyers were divided on this ſubject; ſome contended that the verdict was ſpecial, others general. 'The firſt man who brought the latter doctrine into play was John Lilburne, who, in the year 1649, ſaid the judges were cyphers, and that the jury were the judges both

both of law and fact: judge Jermyn, indeed, had called this doctrine a *damnable and blaſphemous hereſy*; but the jury, who were the gods of this hereſy, had found Lilburne, their idolater, innocent. Until of late years, this doctrine, he added, had not been much conſidered; and from the reſtoration to the revolution the queſtion was kept out of ſight by the licenſe, without which it was then the law, that all printing was libellous.

In trials for libel, the matter could not be brought to iſſue upon any ſpecial plea; the general iſſue muſt be pleaded, and there reſulted from it this ſoleciſm, that a man muſt be found guilty of the whole, when the jury even believed him innocent of that part upon which the reſt depended. It had been laid down as a rule, *ad queſtionem facti non reſpondet curia: ad queſtionem juris non reſpondent juratores.* But in trials for murder, which, like libel, was certainly a compound of fact and law, the judges always inſtructed the jury to find both; in caſes of felony they did the ſame, and libel alone was the *anomaly*, in which it was abſurd for the jury to think of law.

In the caſe of the king againſt Cutchins, lord Holt had even referred the meaning of the words to the jury; lord Raymond indeed in 1731 had delivered an opinion directly contrary to that which was here implied; and it was from that period that the preſent doctrine took its date; lord Mansfield, however, in the caſe of the king againſt Horne had forſaken it. Amongſt theſe jarring opinions, abſurdities, and circumſtances of injuſtice, he felt himſelf unable to propoſe any remedy, and he had recourſe to the wiſdom of that houſe to ſupply it.

We ſhall not follow this celebrated bill through its various ſtages, but ſhall content ourſelves with obſerving, that among the peers, lords Camden and Loughborough, contended againſt the lords Thurlow and Kenyon, and the act, of which the following are the leading features, was carried triumphantly.

The ſtatute 32 Geo. III. c. 60. ſtates, that, on the trial of an indictment or information for a libel, the jury ſworn to try the iſſue, may give a general verdict of *guilty or not guilty*, upon the whole matter put in iſſue upon ſuch indictment or information, and ſhall not be required or directed by the court or judge to find the defendant or defendants guilty, merely on the proof of the publication by ſuch defendant or defendants of the paper charged to be a libel, and of the ſenſe aſcribed to the ſame in ſuch indictment or information.

Thus, notwithſtanding the vaunted advantages of this bill, the queſtion whether *truth* be, or be not a libel, is ſtill afloat; and it may be added, that without a ſpecific negative to this very obnoxious doctrine, the liberty of the preſs can never be ſaid to be fully and fairly aſcertained.

ART. XLII. *The Rights of Juries defended. Together with Authorities of Law in ſupport of thoſe Rights. And the Objections to Mr. Fox's Libel Bill refuted.* By Charles Earl Stanhope, Fellow of the Royal Society, and of the Society of Arts, and Member of the American Philoſophical Society at Philadelphia. 8vo. 164 pages. Price 3s. Elmſly. 1792.

THIS tract contains a detailed account of authorities in ſupport of the arguments lately made uſe of in both houſes of parliament, in behalf

behalf of the principle of Mr. Fox's bill, and we find Littleton, Coke, Hale, Vaughan, and Holt quoted, and adduced againſt its enemies.

'It will ſcarcely be believed,' ſays lord S., 'that, at the end of the eighteenth century, a ſyſtem ſhould have been attempted to be eſtabliſhed, and that juries ſhould be *directed* to find a man *guilty of a crime*, for publiſhing a paper which perhaps contains no *criminal* matter whatſoever; and that the queſtion of the *criminality or innocence* of the perſon thus *blindly convicted* by the jury, ſhould afterwards be decided by judges appointed by the crown: which ſyſtem, if it had been eſtabliſhed, would have annihilated at one blow the liberty of England.' We willingly preſent our readers with the following quotation, as we think it does great honour to the author.

'The preſent chief juſtice of the common pleas has maintained, with great ſtrength of argument, that *ſpeculative* writings upon government are not *libels*. The thing that is illegal, is the *exciting* any one *to ſedition*, or to a *breach of the peace*. The queſtion therefore upon a libel is, whether the paper publiſhed *did thus excite*, and *was ſo intended*; conſequently mere *ſpeculative* writings on the *conſtitution* are not libels, however abſurd they may be. Suppoſe, for inſtance, that a man were to write a *ſpeculative* work, to prove that a trial by a ſingle judge, would be far preferable to the trial by jury; or that a parliament compoſed only of a king and houſe of peers, would be beyond all compariſon better than a legiſlature of king, lords, and commons. No man could poſſibly reprobate ſuch a work more than I ſhould; but if the work did *not* excite the people's ſedition, ſuch a *ſpeculative publication* could certainly have never been deemed a libel: for abſurdity is no part of the *definition* of a libel.

'If our boaſted liberty of the preſs were to conſiſt only in the liberty to write *in praiſe* of the conſtitution; that is a liberty enjoyed under any arbitrary government. I ſuppoſe it would not be deemed quite an *unpardonable* offence even by the empreſs of Ruſſia, if any man were to take it into his head to write a panegyric upon the Ruſſian form of government. Such a liberty as that, might therefore properly be termed the Ruſſian liberty of the preſs. But, the *Engliſh liberty of the preſs*, is of a very different deſcription: for by the law of England, it is not prohibited to *publiſh ſpeculative* works upon the conſtitution, whether they contain praiſe or cenſure.

'The liberty of the preſs is of ineſtimable value, for without it, this nation might ſoon be as thoroughly *enſlaved* as France was, or as Turkey is. Every man who deteſts the *old* government of France, and the *preſent* government of Turkey, muſt be therefore earneſt to ſecure that *palladium* of liberty, and muſt alſo be anxious to preſerve to the people, inviolate, the trial by jury, that tranſcendent, that incomparable, and guardian right.'

After combating the enemies to the rights of juries in caſes of libel, and aſſerting, that they ſeem to be ſurrounded by 'dearth and famine' in reſpect to legal authorities, his lordſhip returns once more to the 'importance' of juries in general; and, having ſtated that they are coeval with the firſt civil government in this iſland, and have remained ſacred amidſt all the ſubſequent conqueſts and changes, he concludes as follows.

Far

'Far otherwiſe has it been with reſpect to every other part of our conſtitution. Corruption has, in former times, pervaded the *houſe of commons*; and the undue influence of the crown in theſe times, has even crept into the *houſe of lords*. Previouſly to the happy æra of the revolution in the laſt century, we have had tyrants upon the throne; ſuch as the bloody Richard III; the cruel Henry VIII; the three firſt kings of the Stuart family; and that *Engliſh Tarquin* king James II.

'We have had in our courts of juſtice ſuch execrable men as the ſhip-money judges of king Charles, and the diſpenſing judges of king James. We have even had upon the bench ſuch monſters as Scraggs and Jefferies, whoſe very names no honeſt man can hear without horror and indignation. Our *habeas corpus*, that ſecond *magna charta*, has ſometimes been ſuſpended by act of parliament. The people have been *diſarmed* by an undue ſtretch of the prerogative, which flagrant violation of the conſtitution was afterwards pointedly reprobated in the declaration of the bill of rights. Even the very eſſence of freedom in this country has been attempted to be deſtroyed, by the moſt violent and alarming of all meaſures, the licenſing act of king Charles the ſecond, which totally deſtroyed for a time the *liberty of the preſs*.

'In ſhort, at ſome period or other of our hiſtory, every thing valuable, every thing important in our form of government, has been either annihilated or rendered uſeleſs; and every rampart againſt tyranny, every defence of our rights, and all the outworks of the conſtitution, have ſuffered a temporary overthrow, by the violent efforts, or artful deſigns, of the enemies of public freedom.

'One *citadel* however has withſtood the ſiege. One important fort has alone ſucceſsfully reſiſted the attacks that have been made upon it: it has reſiſted for ages: it has neither been deſtroyed by ſap, nor taken by ſtorm.—If therefore we are ſtill a free nation; if this kingdom is the richeſt, and the moſt proſperous country that at this moment exiſts in Europe; we owe it to that ſtrong hold, and *fortreſs of the people*, to that impregnable fortreſs of the Engliſh conſtitution, the trial by jury. This is that invulnerable bulwark of liberty, which parliament has lately protected, and will I truſt ever continue to protect: at leaſt I ſhall conſider it as one of my moſt eſſential duties, to defend it ſteadily to the laſt hour of my life.'

POLITICS.

ART. XLIII. *The Speech of the Right Hon. William Pitt, Chancellor of the Exchequer, on Friday, the* 17*th Day of February,* 1792, *on propoſing the Application of an additional Sum for the Reduction of the public Debt, and the Repeal of certain Duties on Malt, on Female Servants, on Carts and Waggons, on Houſes, and on Candles.* 8vo. 47 pages. Price 1s. Robinſons. 1792.

MR. PITT here congratulates himſelf, and the other members of the houſe of commons, upon beholding that period, when they are enabled to adopt a ſyſtem, which affords immediate and ſubſtantial relief, to a large body of their conſtituents.

'Suppoſing [ſays he] that the diſtribution which I have ſuggeſted ſhould appear to the houſe fit to be adopted, and that taxes to the amount of 200,000l. *per annum* ſhould now be taken off, I will

will beg leave next, for the purpoſe of bringing the whole ſubject under conſideration, to ſtate the particular taxes, which, if nothing preferable is ſuggeſted by others, I ſhall propoſe to repeal. And in making this ſelection, there are two objects which I wiſh principally to keep in view. The firſt to which it is very material to attend, is, that the actual relief felt by the public ſhould be proportioned to the amount of revenue which is relinquiſhed. Under this deſcription, thoſe taxes ſeem moſt clearly to be included, which are raiſed by the mode of aſſeſſment, becauſe as they are paid directly out of the pocket of the individual, and do not paſs through circuitous channels, like taxes upon articles of conſumption, where the tax is often blended with the price of the commodity, there can be little doubt that the relief intended to be given, will in theſe inſtances be effectual to its fulleſt extent. The other object which I naturally have in view is, that the relief intended ſhould apply peculiarly to that claſs, to whom, on every account, it ought firſt to be extended, I mean the moſt neceſſitous, and the moſt induſtrious part of the community.'

Mr. Pitt then propoſes to repeal:

I. The temporary duty on malt, impoſed in the preceding ſeſſion;

II. Certain permanent taxes, falling within the deſcription of thoſe raiſed by aſſeſſment, viz.

1. The tax on female ſervants, which is paid by the poorer claſs of houſekeepers, and which is charged upon 90,000 different families, to the amount of 31,000l.;

2. The tax on carts and waggons, which applies to the whole yeomanry of the country; about 90,000 perſons are affected by this tax, the amount of which is nearly 30,000l.;

3. The tax of three ſhillings on houſes having leſs than ſeven windows; this is levied on from three to four hundred thouſand houſes, and amounts to about 56,000l.;

And 4. The laſt additional tax of a halfpenny per pound on the article of candles; its amount is ſtated to be about 106,000l.

The total of theſe taxes is reckoned at 223,000l.

Every one knows, that theſe taxes were repealed on the ſuggeſtion of the chancellor of the exchequer, and there are but few who are ignorant of his motives.

ART. XLIV. *A Letter to a Member of Parliament, on the Concluſion of the War with Tippoo Sultan.* By an Impartial Obſerver. 8vo. 42 pages. Price 1s. 6d. Cadell. 1792.

'It is here aſſerted, that the late war in India, 'reflected a luſtre on the Britiſh arms in its progreſſive ſtages,' and that the treaty with Tippoo was the reſult 'of deliberate wiſdom and magnanimous policy.'

The Roman maxim of *delenda eſt Carthago* is reprobated as equally unjuſt and impolitic; while, on the other hand, the conduct of the Lacedemonians in the plenitude of their dominion is highly praiſed, as, inſtead of annihilating a rival ſtate, when empowered ſo to do by the fortune of their arms, they exclaimed:

'Heaven

'Heaven forbid that we ſhould put out one of the eyes of Greece!'

'Let Tippoo Sultan then flouriſh in peace, ſince no longer formidable in war. Let him ſtill rank [continues the author] among the potentates of Aſia, ſince by the reduction of his territorial poſſeſſions, by the decreaſe of his revenue, and the diſſolution of foreign alliances, he muſt contract the ſphere of his ambition, and ceaſe to be the illuſtrious incendiary of the eaſtern world.

'*Preventive* policy, which obviates future danger, is far preferable to that *vindictive* policy, which conſiſts in unneceſſary retroſpect, or has no object but revenge. Even an antipathy to Britons may be loſt in the admiration of their glory; and the Sultan himſelf, or the young princes (now under the protection of a conqueror, whom they recogniſe as a father), may become in a future period, inſtead of an exaſperated enemy, the determined ally of the Britiſh government.'

This 'impartial obſerver' pays many compliments to the character and abilities of both parties in parliament.

ART. XLV. *An Addreſs to the People of England, on the Part their Government ought to act, in the preſent War between the combined Armies of Auſtria and Pruſſia, and the armed Mob of France.* By Count Zenobio. 8vo. 33 pages. Price 1s. Sheffield, Gales; London, Ridgway. 1792.

IN this pamphlet, which is dated Sept. the 2d, count Zenobio felicitates himſelf on having *predicted* all that has lately occurred to France. We do not find, however, that he *prophecied* the retreat of the beſt diſciplined armies in Europe, before 'an armed mob;' and if he were really ſo well acquainted with the deſtinies of empires, as he pretends to be, we are aſtoniſhed that he did not communicate his information to the duke of Brunſwick, who might have ſpared himſelf the diſhonour of an inhuman proclamation, and the ignominy of a precipitate retreat.

The count dwells much upon the word *equality*, the meaning of which we apprehend that he miſtakes, at leaſt, he does not apply it in the ſenſe made uſe of by the French legiſlators; for while he would torture it into a *community* of property, they intend only by it to expreſs a *community* of civil rights and privileges; this, by the bye, is a common error, into which moſt, if not all, the *Anti-gallicans* of the preſent day have fallen.

It is here recommended to the French nation, to adopt a government nearly ſimilar to that of Great Britain; and to the Engliſh miniſters, to aſſiſt the continental powers in enforcing this plan.

We ſhall tranſcribe a ſhort paſſage or two, reſpecting this country.

'I cannot finiſh this addreſs without ſaying a few words more particularly directed to England. Let us not deceive ourſelves. The ſituation of this country is momentous. Its fate is haſtily approaching. Either a confirmation of the preſent abuſes, or a complete revolution muſt ſoon be determined, if a happy medium is not found out.'

'Let us put this matter in its true point of light. The evil of a bad repreſentation and corrupt parliament exiſts, no body dares deny it. But there is danger in attempting a reform.—Agreed. But there is alſo danger in refuſing to correct ſo great an evil in the very *vitals* of the conſtitution. The people may be driven to ſeek juſtice and redreſs at any peril. Here is the difference in theſe two caſes: in the firſt, if you encounter the danger, you have alſo the chance of receiving the benefit: but in the ſecond, you do not avoid the danger, and are ſure to remain with the evil. —Can there be any doubt about the choice? I think every man of candour and common ſenſe, will anſwer with me,—*None.*'

Although rather wavering and unſettled in his political principles in general, we muſt do the author the juſtice to ſay, that he *ſeems* to have been always the friend of a parliamentary reform in this country.

ART. XLVI. *A Review of the political Principles of the modern Whigs. In a ſecond Letter addreſſed to the Right Hon. Lord Sheffield.* By the Rev. Jerom Alley, LL.B. M.R.I.A. Chaplain to his Lordſhip, and Author of Hiſtorical Eſſays on the Lives and Characters of William the Third of England, and Louis the Fourteenth of France, &c. 8vo. 137 pages. Price 2s. 6d. Debrett. 1792.

THE author before us is of opinion, that moſt of thoſe, who have lately favoured the world with their ideas on 'political conſtitution and the rights of man,' have ſacrificed practice to theory, and produced rather ingenious fancies, than wholeſome truths; he alſo thinks, that they have done but little to advance the ſcience of political economy, though a great deal 'to ſpread the luſt of change and the fever of diſcontent.'

We ſhall preſent the reader with one or two ſhort extracts:

'Were I to ſpecify even a few of the doctrines to which I have here alluded, I ſhould be thought to have ſpoken with moderation of their tendency, and with reſerve of their licentiouſneſs. That the people may ſpoliate kings, and diſſolve governments when they pleaſe; that ſovereignty reſides not in the rulers, but the ruled; that they who ſhould, individually, obey, are they who ought collectively to govern; that all monarchy is baneful, but that hereditary monarchy is pre eminently ſo; that France will ſpeedily acquire the aſcendancy of England, if England do not imitate the conduct of France; and that the toleration granted to all ſects in thoſe countries is nevertheleſs not toleration but deſpotiſm;—theſe are ſentiments, ſurely, of which he who aſſerts they are qualified to produce the moſt miſchievous effects, will have no reaſon to expect the contradiction of the moderate and the wiſe.

'Generalities of this nature, indeed, are doubly injurious; injurious, becauſe the errors they include are leſs eaſily to be detected by common minds; and becauſe they are deſigned not only to urge men to the claim of fancied rights, but to excite the belief that oppreſſion is experienced, where imagination only can eſpy a grievance. They have therefore artfully been employed

to further the ſchemes of party: they have infuſed a dangerous ſpirit of diſſatisfaction into many who are better inclined to adopt than to inveſtigate opinions; they have converted tavern wits into noiſy politicians; and ſtimulated thoſe to wield the pen of faction, whoſe hand nature intended but for the ſpade or for the plough.'

The rev. Mr. A. is not diſpoſed to give any quarter to 'the Britiſh jacobins,' or indeed to any whoſe principles do not exactly tally with thoſe of himſelf and his patron. According to him, the ſpirit that now animates the friends of freedom in this country boaſts of a much more ancient date, and is derived from a far different ſtock than has been generally ſuppoſed:

'Under the banner of Cade and Ball, it acted upon the ſame levelling principles, and diſplayed the ſame pretended attachment to the rights of man, by which it has lately acquired diſtinction. It was cheriſhed by Cromwell, until Cromwell had completed his ſcheme of uſurpation: it was the animating ſoul which dictated the decrees, and regulated the movements of the rump parliament: and it enjoyed decided victory, when Hugh Peters poured his ſong of odious exultation; poured it, while humanity and juſtice ſhuddered and wept.'

ART. XLVII. *Reflexions ſur les Gouvernemens, pour ſervir de Suite, &c. Reflections on Government, intended as a Continuation of the Work of Mr. Burke on the French Revolution, and that of Mr. Paine on the Rights of Man.* By Ph. Secretan. 8vo. 190 pages. Pr. 4s. ſewed. Richardſon. 1792.

THE following is the preface of the author, and it ſeems to convey the ſentiments of a modeſt and a good man:

'The reflections which I now preſent to the public are not new, and I am not ſure that they are altogether juſt; they contain the fruits of ſtudies and converſations, which I have arranged as well as I am able, and which I now publiſh in the hope of contributing to the public good.

'At this moment, when ſo many efforts are made to change our ancient cuſtoms on purpoſe to introduce a new order of things, it appears to me to be proper for every one to do all in his power, in order to turn the minds of men from what is bad, and attract them towards what is good. The preſent epoch in which we live, will, perhaps, decide the fate of ſeveral centuries: the lot of future generations may therefore depend upon the baſes of government which we now eſtabliſh.

'This is my contribution; I deſire ardently that it may be uſeful; and I can ſay, from the bottom of my heart, that this deſire is the principal motive which animates my labours.'

Book I. treats of man; of the origin of ſocieties; of the right of property; of inequality among mankind; of the equality of rights; of laws; of liberty; of the people; of morals; of natural law; and of religion.—II. Of the different kinds of government in general.—III. IV. V. and VI. Of the democratic, ariſtocratic, deſpotic, and monarchical ſpecies of governments in particular.

We ſhall preſent our readers with two ſhort extracts:

Book III. p. 1. Of the principles of a democracy.

'It

'It may be eaſily conceived, that, in a democracy, thoſe who maintain good order, the obſervation of the laws, and purity of manners, are neither the ambitious, nor the perverſe, nor the luxurious, nor the debauched part of the community; thoſe who love juſtice and propriety, are virtuous men. What power then is there in a democracy to repreſs ambition, avarice, and licentiouſneſs? none other than the league of the virtuous.

'Thus it may be predicted, that a democratic republic will flouriſh as long as the party of the virtuous prevails over all others, and that it will fall into ruin and decay, in proportion as this party becomes feeble; but it may be neceſſary to develope this idea.

'The end of a federation ought to be the common intereſt of all the confederates; if there be not a general tendency towards this common intereſt, the federation cannot ſubſiſt. Democracy is a federation of citizens; it is neceſſary, therefore, in order that this federation may have conſiſtency and force, that the citizens enact laws relative to the intereſt of the federation, and that they alſo obſerve them. In order to make and obey ſuch laws, it is abſolutely neceſſary that they love this federation, or, what is the ſame thing, the republic, of which they are members; it is even neceſſary, that their attachment to it ſhould ſurpaſs their love of every thing elſe. Republican virtue is nothing but the love of the republic, and it is by the direction of the conduct of a citizen towards the good of the ſtate that it is manifeſted.

'In a pure democracy it is equally the duty of all citizens to maintain the laws, and each of them alſo poſſeſſes an equal right to agree or diſſent, relative to their formation; now this equality of rights will not accord with a great inequality of conditions and of fortunes; beſides, the hate of inequality is one of the conſequences of the love of the republic; whatever one poſſeſſes more than another ſeems to be taken from the commonwealth; it ought to be obſerved alſo, that the union of men cannot ſubſiſt, but in conformity to their intereſts; now the intereſt of him who is extremely opulent diſpoſes him to preſerve for himſelf that which other men deſire to have; thus a great inequality, in point of wealth, tends directly to form oppoſite intereſts, and to diſunite the citizens; it is therefore entirely contrary to the ſpirit of a democratic government.

'No government allows ſo much liberty to man as this, but in no other is it ſo neceſſary that men ſhould be worthy of being free.

'The more the citizens of a democracy are occupied with their private, the leſs are they occupied with the public intereſt: the more they permit themſelves to be governed by avarice and cupidity, the leſs will they agree in making their federation intimate and durable.

'To render men almoſt indifferent as to private intereſts, and to reunite all their affections in behalf of the commonwealth, general laws are not of themſelves ſufficient; a diſcipline that regulates their education, and all the habits of their life, is abſolutely neceſſary.'

Book v. chap. iii. Of the influence of religion in a deſpotic ſtate.

'Religion is one of the principal baſes of a deſpotic government; it alone can keep the army and the ſubjects in ſubmiſſion; it alone can temper the power of the deſpot.

'Beſides, religion allies itſelf admirably with that terror which deſpotiſm is obliged to ſpread around; it inſpires the miniſters of tyranny with a devotion which occupies the places of virtue and honour; it

it would be too humiliating to be the ſlave of a man, but it is proper to obey the will of a ſacred being, and to evince toward him an unbounded ſubmiſſion.

'The moment that Alexander had conquered the Perſian empire, he perceived the neceſſity of cauſing himſelf to be worſhipped. Octavius rendered divine honours to Julius Cæſar, and permitted temples and altars to be erected to himſelf; in a ſhort time it became a capital crime not to adore the image of the emperor, or to refuſe to ſwear by his fortune.

'It is the image of God upon earth, the repreſentative of the prophet, the guardian of the holy cities of Mecca and Medina, of Jeruſalem and Damaſcus, who governs the ancient Ottoman empire, in conſequence of the devotion of the faithful muſſulmans. In the firſt converſation that Montezuma had with Cortes, the emperor of Mexico thought it his duty to inform this ſtranger, who was ſaid to be a favourite of the ſun, that he himſelf was nothing more than a man, compoſed of bones and fleſh like other men.

'Whenever the power of religion is able to contend with the power of the prince, the confidence and attachment of the people become neceſſary for the ſupport of the throne; it is good policy, therefore, in the prince to conſult the public opinion, and whenever the public opinion acquires force, fixed rules, and permanent aſſemblies, become neceſſary.'

ART. XLVIII. *Du Pouvoir Executif dans les grands Etats, &c. A Treatiſe on the Executive Power in large States.* By Mr. Necker. 2 Vols. about 405 pages each. Imported by De Boffe, 1792. [The name of the place where printed is omitted.]

MR. NECKER retired from public life, without carrying with him the confidence, or the regret, of either of the two great parties in France. He is determined, however, not to be forgotten, for he appears from time to time upon the ſtage, and eagerly ſolicits the attention of a nation, whoſe conduct he pretends to abhor, and whoſe applauſe he affects to deſpiſe.

'The time is not yet far diſtant [ſays he, in his introduction] when all the people of the earth were united, by intereſt and affection, to the projects and the hopes of the French nation; when it was imagined, that the firſt kingdom of Europe was to add a new glory to its exalted deſtiny, and give the example of a happy regeneration in political principles. The firſt developement of public liberty could not be obſerved without emotion, among a people claiming ſo many titles to celebrity; and the looks of all men were fondly fixed upon that memorable epoch, when a monarch, the heir to a power, of which the extent was unknown, conceived the generous reſolution of ſetting bounds to it, and, diſdaining the ambition of an authority without limits, delivered himſelf up to the emotions of a virtuous mind, and guaranteed all the good he was deſirous of accompliſhing.

'Men of ſenſibility, men of exalted ſouls, whether foreigners or Frenchmen, were preſent in imagination on that great day, when the auguſt benefactor of France, ſurrounded by the deputies whom he had called around the throne, concerted with them the means of perpetuating the public felicity.

'While ſurveying the different countries of Europe at this epoch, it might have been ſaid, that the firſt repreſentatives of the French people had to expreſs not only their own, but the gratitude of all nations; and it might alſo have been affirmed, that they held in their hands the cauſe of the univerſe; ſo much did the hearts of all men aſſociate with the ſucceſs of their important enterprize. We ſtill love to recollect the moment when that numerous claſs of citizens, ſubjected in ſuch a variety of ways by unjuſt cuſtoms, were relieved from their thraldom; and, notwithſtanding their ingratitude, the act which ſecured their rights and exalted their deſtiny, will ſtill preſerve its rank in the memory of mankind; for a great moral idea is independent of events, it triumphs over falſe judgments, and ſurvives all the paſſions.

'But Europe ſoon beheld with diſguſt, that the rivality and diſcord of our legiſlators prevented them from advancing in the career pointed out to them: it was ſtill, however, expected, in conſequence of the final diſpoſitions of the conſtituent aſſembly, that order would be united to liberty.

'The great maſs of mankind remains long attached to one ſentiment; it is an immenſe body which moves altogether, and which can be neither guided, nor modified, by complicated ideas. It was not, therefore, without ſome difficulty, that foreigners ſeparated themſelves from our cauſe; they withdrew their affection by a ſort of conſtraint, and beheld, with a profound ſorrow, their wiſhes diſconcerted, and their hopes blighted. Their intereſt in us was gradually weakened: their hearts became prepoſſeſſed againſt us, when they heard of the progreſſive increaſe of the diſorders of the kingdom; when they beheld the continual degradation of regular authority; when they ſaw the holy maxims of liberty, ſerving as an excuſe for all kinds of tyranny; when they perceived the people blinded by the hypocritical adulations of thoſe who wiſhed to domineer in their name; when they diſcovered, in the boſom of the legiſlative body, the timidity of virtue, and the inſolence of vice; and when they learned the baſe deference of a national aſſembly for men ſo loſt to reputation during the whole courſe of their lives, that, according to the laws of the ancient commonwealths, they would not have been allowed to have delivered their opinions in public.

'Alas! in all parts of the world, they deſpair of the happineſs of France, and her very beſt friends now abandon her to the moſt inauſpicious omens; they behold the laſt period of deluſion arrived; they behold the moment approach when they ſhall ſhed bitter tears over a rich harveſt, which the leaſt ſpark of prudence might have ſaved.

'Ye who have acted in this manner, how many reproaches do not you owe to yourſelves! It is not only your country, it is the whole of Europe that demands from you an account of that liberty of which fortune has rendered you the depoſitaries; of that liberty which, wiſely directed, would have captivated the love of the whole univerſe, but which, in your unſkilful hands, has become an inſtrument of terrour, and a ſignal of deſtruction. Blind and unfortunate guides of a nation worthy of a better lot; you have deſtroyed even its renown! Ah! if you could emerge for a ſingle moment

moment out of that little circle to which your vanity confines you, if you could but hear what is now ſaid concerning a people whom you have miſled, your remorſe would be without bounds.'

Vol. I. chap. I. *General reflections on the Executive Power.*—Mr. N. affirms, that the formation of the executive power, which he defines to be 'the moving force of a government repreſenting in the political ſyſtem, that myſterious energy which in the moral man unites action to volition,' is the principal, and perhaps the only difficulty in a conſtitution. According to him, the happineſs of a ſtate depends upon the wiſe and prudent ſolution of this difficulty: ſuch indeed, we are told, is the diverſity of its connexions, the extent of its influence, and ſuch its ſpace, as it were, in the ſyſtem of ſocial order, that the determination of its limits, and the preciſe reconciliation of its means with its end, offer to the human mind one of the grandeſt ſubjects for reflection and inveſtigation. 'This [ſays he], although but apparently the ſecond in the political order, yet acts the eſſential character in it; and, if by means of a fiction we were for a moment to perſonify the legiſlative and the executive powers, the latter, in ſpeaking of the former, would borrow the language of the Athenian, and ſay, "all that this promiſes, I can effect."

'This power [continues he] does not exiſt, but by means of the re-union of all the moral properties which form its eſſence; it draws its force both from the real ſuccours that are given it, and from the continual aſſiſtance of habit, and imagination; it ſhould have its rational authority, and its magic influence; it ſhould act like nature, both by viſible means, and by an inviſible aſcendancy.'

Chap. II. *Of the formation of the Executive Power, with reflexions on the ſyſtem adopted in regard to this point, by the National Aſſembly of France.*—It is here aſſerted, that the members of the national aſſembly paid too little attention to, and even deſpiſed, the eſſence of the executive power, when they thought, that every thing neceſſary in reſpect to a king was to declare his crown hereditary, and his perſon ſacred and inviolable. Our author obſerves, that the executive power was compoſed merely of the ſhreds and remnants of what was left by the uſurpations of the various committees, and he loudly blames the conſtituent body for proclaiming to a people, conſiſting of twenty-ſix millions of ſouls, 'both ardent and fickle,' *that men were born and remained equal in point of rights.* This he looks upon to have been an ample ſource of anarchy and confuſion.

Chap. III. *In what manner the queſtion concerning the Executive Power ought to have been treated by the National Aſſembly.*—Every thing, according to Mr. N., ought to have pointed out to the national aſſembly the neceſſity of ſearching for a *model*; not to conform ſervilely to it, but in order to fix its ideas, in the midſt of that immenſe void, with which its deſtroying genius had ſurrounded it. 'Such a model [continues he] was placed near them, and this was our misfortune; for if it had not exiſted on the banks of the Thames, but had been tranſmitted to us merely by ancient traditions; if it had been extracted from the Chineſe or the Arabic,

and found by accident in a library, or myſteriouſly confided to the chief of our legiſlators; their ſelf-love, perhaps, would have made them doubt, whether ſnatching ideas from the end of the world, or borrowing them from antiquity, were not equally meritorious with creating a new ſyſtem; and we ſhould, at this day, have had the government of England improved; a government more free than our own in its preſent ſtate, and infinitely more happy.'

Mr. N. aſſerts, that the Engliſh conſtitution has been religiouſly maintained, and that it has not ſuffered any important alteration ſince the revolution of 1688. Having laid this down as a principle, he propoſes, in the following chapters, to form a parallel between the organization of the executive power in England, and the various elements which now compoſe the ſame power in France.

Chap. IV. *Compoſition of the Legiſlative Power.*—This chapter is entirely occupied in attempting to prove the advantage of two chambers over one; the neceſſity of a nobility, in order to accompany, and to ſupport the dignity of the monarch; and the propriety of every individual member of the legiſlature having a certain ſtake in the proſperity of the ſtate. He laments, that many of the French legiſlators had no other qualification 'than a rich fund of words,' and that ſuch had but too great an influence in the deciſion of controverſies perſonally indifferent to them, or which, at moſt, 'were connected with them by philoſophical affinities alone.'

Chap. V. *Of the participation of the Monarch in the Executive Power.*—The participation of the king in the acts of the legiſlature is ſaid to be intimately connected with the dignity of the throne, and with the authority of that power, of which the monarch is the depoſitary.

Chap. VI. *Limits of the powers of the Legiſlative Body. Reviſion of the Conſtitutional Articles.*—It is here aſſerted, and ſurely with great truth and juſtice, that the firſt legiſlators eſtabliſhed a ſyſtem, the errors of which they had ridiculouſly prohibited their ſucceſſors from amending, before a certain period. 'Never [ſays he] were teſtators more deſpotic, and never were legatees diſpoſed to more docility and ſubmiſſion.' In this, however, he is miſtaken; for the neceſſity of an alteration has been long foreſeen by the preſent aſſembly, and they have now actually ſummoned a national convocation for this, and other great purpoſes.

Chap. VII. *Convocation and duration of the Legiſlative Body*;—VIII. *Of the Judicial Power*;—IX. *Of the High National Court*;—X. *The Right of granting Pardon*;—XI. *Of the Miniſtry*;—XII. *Diſtribution of Favours, and nomination to Employments*;—XIII. *Forms to be obſerved relative to the Monarch*;—XIV. *The Right of Peace and War*;—XV. *Of the internal Adminiſtration*;—XVI. *Of the Military Force*;—XVII. *Of the Executive Power, as it is connected with Liberty*;—XVIII. *Is abſolute Equality neceſſary to inſure liberty?*—XIX. *An Attempt to prove, that the French Conſtitution has introduced the greateſt Inequality*;—and XX. *Concluding Reflections concerning the political Situation of France and England.*

The

The above thirteen chapters contain a parallel between the Engliſh and French conſtitutions: it is the aim of the author to ſhow the advantages of two chambers; the wiſdom of an hereditary nobility; and the prodigious authority and influence of the executive power in England.

Vol. II. chap. I. and II. *Of the Conſtitution of the United States, as connected with the Subject of the preſent Work.*—Our author affirms, that in America there is not any occaſion for ſo ſtrong an executive power as in France; and that, in order to reſemble the peaceable inhabitants of this new hemiſphere, it is not only neceſſary to borrow their political philoſophy, but alſo to copy their morals, their religious habits, and their domeſtic virtues.

Chap. III. *The Reaſon why the Executive Power in America has more Force than the Executive Power in France.*—Mr. N. obſerves, that the laws which emanate from the congreſs, like thoſe of the parliament of England, have this great ſuperiority over thoſe of France, that they announce the united wiſhes of two chambers, and thus preſent a character of maturity, and of reflection, which produces a greater degree of reſpect, and renders obedience more ſure. He alſo thinks, that a preſident of congreſs poſſeſſes more real power than a king of the French, as he can grant pardons, except in caſes of treaſon, and has great influence in reſpect to the concluſion of treaties, the nomination to all vacant offices, &c.

Chap. IV. *Of the Executive Power in the particular States of America.*—A great majority of the ſtates have adopted two chambers, conſiſting of an aſſembly and a ſenate: from this circumſtance it is deduced, that this mode (which is reckoned highly advantageous to the executive power), is alſo highly neceſſary for the purpoſes of a ſtable government. We ſhall tranſlate the following parallel between the conſtitutions of England and America:

'England in its unity, America in its ſyſtem of federation, preſent two beautiful models of government. England teaches us how an hereditary monarchy may be maintained without inſpiring the friends of liberty with any diſtruſt; America, how a vaſt continent may be ſubjected to republican forms, without giving the leaſt uneaſineſs to the friends of public order.

'England teaches us in what manner a ſole executive power, without the help of deſpotiſm, may enſure the regular action of the adminiſtration in a great ſtate; America, how a diverſity of powers may, without confuſion, attain the ſame end.

'England teaches us, in what manner a ſmall number of great ſprings, may acquire *continuity* of motion; America, how a great number of little ſprings may be united ſo as to compoſe one ſole force.

'England teaches us, in what manner an unity of intereſt may reſult from the inequalities of rank in ſociety; America, how this unity may be reconciled with the inequalities of force, in a political federation.

'England teaches us, how the advanced age of a nation may conciliate itſelf with the maintenance of public manners; Ame

rica, how to prolong the youth of a people, and guarantee it againſt the moſt dangerous ſeductions.

'England teaches us, how from one ſole focus of light may ſpring all the knowledge neceſſary for the happineſs of a nation; America, how the ſubdiviſion of political diſcuſſions may tend to perfection.

'England, in ſhort, preſents us with the ſpectacle of a government, where, on account of its very *perfection*, the leaſt changes are dangerous; of a government, the vital principles of which ſeem to touch, to correſpond, and to depend upon each of the laws of which its organization is compoſed: while, on the other hand, in America, the centre of re-union is at a ſufficient diſtance from all its *radii*, to perſevere in its action, even when the movement is felt at any point in the circumference.

'In ſhort, both the government of England, and the government of America, although ſeparated by marked diſtinctions, compoſe nevertheleſs a ſyſtem, in which the eye of the obſerver follows the traces of that genius, which preſided at the formation of theſe two grand political ſocieties.'

The *premiſes* on which Mr. N. has founded the above compariſon are evidently in many reſpects erroneous; but this paſſage will perhaps be admired as one of the ableſt, and moſt brilliant in the preſent work.

Chap. v. *Of the Executive Power in the ſmalleſt republics in Europe.* It is aſſerted, that the executive power in the republics of Geneva, Baſil, Zurich, Schaffhauſen, &c. has more action and efficacy, and experiences leſs reſiſtance, than in France.

Chap. vi. *How the weakneſs of the Executive Power has favoured republican ſyſtems.*—A taſte for a republican form of government is ſuppoſed neceſſarily to originate from the degradation of royalty, and kings and their miniſters [we are told] appear to be too expenſive, when their revenue and ſalaries are compared with their utility.

Chap. vii. viii. and ix. *Reflections on the republican forms of government, as far as they are connected with France.*—Mr. N. here reproaches the founders of the conſtitution, with creating too great a reſemblance between their political work, and that of the moſt democratical ſyſtems. He alſo obſerves, that the hereditary deſcent, and the *veto*, ſeem to be the only difference between the French conſtitution and a pure democracy.

Chap. x. *Of a federal Government.*—Such, we are here told, is the imperfection of the French conſtitution, that if it were not ſuſceptible of change, a federal government would be preferable to ſuch 'a baſtard republic.'

Chap. xi. xii. *The moral effect of the French Conſtitution.* We ſhall here preſent the reader with a ſhort extract on this ſubject.

'It might have been expected, that our legiſlators, while weakening the authority of government, and deſtroying the ſupports of public order, would have been tender of, and reſpected with ſo much the more care, the ſalutary aſcendancy of religious opinions; of thoſe opinions, which, in the plenitude of their power, would

would of themſelves have been ſufficient to have harmonized all the wheels of the ſocial order. But religion, for a long time paſt, has had for its rival, and its enemy, an imperious philoſophy, which arrogates to itſelf the excluſive right of inſtructing, and of governing us, and which ſtill preſerves its pride in the midſt of our ruins, and our aſhes: in the midſt of that wreck which recalls to our memory the exploits of its blind ſectariſts, and the glorious actions of its numerous militia.'

Chap. XIII. *Why the National Aſſembly has not been able to form a good Conſtitution*—This is ſaid to have been occaſioned, partly by a narrow jealouſy of the king, partly by an open diſcuſſion before a tumultuous audience, and partly by the neceſſary connexion between men and their works, the legiſlators and the legiſlature.

Chap. XIV. *Of the public Aſſent to the French Conſtitution, and of the inductions that may be drawn from it.*—We are told, that it is infinitely more eaſy to direct the public judgment than to form a good conſtitution, and that the national aſſembly has ſacrificed too much to a momentary popularity.

Chap. XV. *Of the inductions that may be made in favour of the French Conſtitution, from the Diſcourſe of the King on the 4th of February*, 1790.—This chapter contains a variety of compliments to Lewis XVI, on the *fervour and ſincerity of his patriotiſm!*

Chap. XVI. *Of the Conduct which ought to have been obſerved by the ſecond Aſſembly, on receiving the Conſtitution.*—Two roads were open, we are told, to the legiſlative aſſembly; the firſt, that pointed out by wiſdom and moderation; the ſecond, the ſame as that which had bewildered their predeceſſors into extremes of violence and error: the latter they purſued, and with even a leſs portion of moderation.

Chap. XVII. *Concluding Remarks.*—Mr. N. recommends to the French nation to adopt a government as nearly reſembling that of England, as the nature of things will admit; the preſent conſtitution, he thinks, cannot remain as it is; and he looks upon a republic of twenty-ſix millions of Frenchmen to be a chimerical idea, as it would be no other than a tumultuous democracy, in which all harmony would be deſtroyed by the deſpotiſm of thoſe tyrants ſelected by the popular favour.

We ſhall extract one more paſſage, and it ſhall be from this laſt chapter.

'I recollect, that, in the laſt moments of my miniſtry, and in order to accelerate its concluſion, it was habitually aſſerted, that I retarded the conſtitution, and prevented it from ſoaring to its proper height. I have ſhown, without dreaming of it, that at this height the air is very inſalubrious, and that it is very unfortunate for France, that we have not remained in the middle regions. It was always with pity that I liſtened to ſuch diſcourſes as theſe I allude to; and more than once, while contemplating the haughty intoxication of our firſt legiſlators, more than once, while obſerving in the midſt of their debates the high confidence to which they abandoned themſelves, methought I beheld that hand which

frightened Belſhazzar, when it wrote theſe words on the inner wall of his palace:

"I have weighed thee in the balance, and found thee wanting!"

We have thus taken a ſurvey of Mr. N.'s work on the 'Executive Power;' a work which, while it diſplays many important and uſeful remarks, contains alſo a variety of errours, and is tinctured with numberleſs prejudices.

No one, not even the legiſlators themſelves who formed it, ever thought the French conſtitution a model of perfection; it partakes of the common lot of mortality, and conſequently abounds with miſtakes; a national convention is, however, ſummoned, and theſe will be canvaſſed, and perhaps ſome, if not all of them, rectified.

In affirming the 'Executive Power' to be incompetent to its end, our author has made no allowance for the *friction* thrown by the monarch into the machine, in order to retard its progreſs; neither, while he loudly condemns the arts practiſed by the patriots, has he made any mention of either the open or inſidious conduct of a minority of opulent but diſcontented citizens, who ſighed for the reſtoration of the reign of deſpotiſm. The rapidity of the decrees that have emanated from the national aſſemblies is alſo a fruitful theme for criticiſm: but let it be recollected, that the ſuſpenſion at one time, and the indifference, if not the treaſon, at another, of the executive power, and its miniſters, rendered extemporaneous legiſlation abſolutely neceſſary.

The reader acquainted with the ſuperſtructure of the Engliſh conſtitution will perceive with ſurprize, that ſome of its abſurdities are held out as ſubjects of imitation; and that the abſolute independence of king, lords, and commons, (a ſyſtem to be found no where but on paper) is laid down as a principle, originating both from the theory and practice of our government.

Upon the whole, this work, which abounds with many elaborate paſſages, and much elegant declamation, is particularly calculated at the preſent moment to fix the attention of the people of France, as it treats of ſubjects which cannot fail to excite the curioſity of thoſe few, who dare to think for themſelves, and contains a variety of remarks intimately connected with the deareſt intereſts of all ranks and deſcriptions of ſociety. We are informed that a tranſlation of this work into Engliſh is now preparing for the preſs.

ART. XLIX. *A Letter to Mr. Thomas Paine, in Reply to his Letter to the Right Honourable Mr. Dundas, and his two Letters to the Right Honourable Lord Onſlow.* By a Member of the Britiſh Parliament. 8vo. 27 pages. Price 1s. Stockdale. 1792.

THIS 'member of the Britiſh parliament' very gravely informs Mr. Paine and the public, that the peruſal of his two pamphlets, entitled, 'The Rights of Man,' excited in his breaſt a 'compound ſenſation of indignation and diſguſt;' and we moſt ſincerely believe his aſſertion, if he ſhould happen to belong to that numerous body of men who are either the patrons, or the oſtenſible repreſentatives of the *rotten boroughs* in the kingdom.

The late letters to Mr. Dundas and lord Onſlow are ſaid to be expreſsly calculated to create anarchy, confuſion, and riot; and militate, it is added, to overturn the eſtabliſhed conſtitution of this country.

By way of reply to, and of 'blaſting the immortality' of Thomas Paine, he is addreſſed thus:

'Pray, ſir, may I be permitted to aſk whence you obtained all this legiſlative knowledge? Was it during your apprenticeſhip to the ſtaymaker, or whilſt you enjoyed the honourable poſt of an exciſeman at Lewes? If the author of the life of Thomas Paine is to be credited, &c.'

Are ſuch men our legiſlators, or is this but an impoſtor?

ART. L. *A Rod in Brine, or a Tickler for Tom Paine, in Anſwer to his firſt Pamphlet, intitled the Rights of Man.* By an Oxford Graduate. 8vo. 95 pages. Price 2s. Canterbury, Simmons and Co. London, Stockdale. 1792.

THE author of this pamphlet tells us, that he is more than eighty years of age. The avowed enemy of the principles, and the 'heroico-bombaſtical ſtyle' of Mr. Paine, he ſeems to conſole his declining years with the *conſciouſneſs* of having refuted all the arguments contained in the 'Rights of Man.' He does not, however, to do him juſtice, imagine that the whole world will adopt his opinions; for it is in the following, perhaps *prophetical*, manner, that he ſpeaks of his preſent production:

'This poor, little, puny thing, implores the protection of ſuch as are friends to monarchy, and of the clergy; from republicans it will be ſure to meet with ſcorn and contempt.'

ART. LI. *Mr. Paine's Principles and Schemes of Government examined, and his Errors detected.* 8vo. 60 pages. Price 1s. Edinburgh, Fairbairns. London, Cuthell. 1792.

THIS is the ſecond pamphlet written expreſsly on purpoſe to diſcountenance Mr. Paine's works, and publiſhed at Edinburgh, which we have lately peruſed; and it is not a little remarkable, that the object of both is to overturn principles which have become 'too popular' in North Britain.

The following paſſage will afford perhaps a juſt idea of this tract.

'We have wandered far in the wilderneſs of wild opinions, but never ſo far as to call our greateſt privilege an evil thing; neither native nor foreigner ever reviled our conſtitution before the year 1791. Then indeed a *foreigner*, who calls himſelf Thomas Paine, publiſhed a book, very falſely entitled the *Rights of Man*; wherein he has preſumed to ſpeak diſreſpectfully of the king, the lords and commons of Great-Britain, and even of the conſtitution itſelf; yea, with an impudence more than human, has affirmed that we have no conſtitution at all.

'His book contains almoſt as many lies as aſſertions; and many things directly contrary to the eternal principles of juſtice, as well as to human laws. He propoſes and recommends ſchemes of government, which, if adopted by any community, would deſtroy all ſubordination, and conſequently put a final end to the exiſtence of ſociety.'

ART.

ART. LII. *A Letter to the National Convention of France, on the Defects in the Conſtitution of* 1791, *and the Extent of the Amendments which ought to be applied* By Joel Barlow, Eſq; *Author of the Advice to the priviledged Orders; the Viſion of Columbus; and the Conſpiracy of Kings.* 8vo. p. 70. pr. 1s. 6d. Johnſon. 1792.

THE preſent is an important epoch in the hiſtory of civilized man. All Europe is in commotion; the principles of government and of juriſprudence are every where inquired into, and canvaſſed; the people of France exhibit a ſeries of experimental politics to ſurrounding nations, and mankind who now look up to them with wonder, will, we truſt, ſoon contemplate their labours with gratitude.

The author of the 'Advice to the priviledged Orders' (See Analyt. Rev. Vol. XII. Art. XXVIII. p. 452.) conſiders the cauſe of France as that of human nature, and their repreſentatives as thoſe of the human ſpecies: 'You have ſtepped forwards [ſays he, addreſſing himſelf to the national convention], with a gigantic ſtride, to an enterprize which involves the intereſts of every ſurrounding nation; and what you began as juſtice to yourſelves, you are called upon to finiſh as a duty to the human race.'

The great leading principle on which their conſtitution was meant to be founded, is the equality of rights. This, we are told, was laid down with clearneſs, and aſſerted with dignity, in the beginning of the code: but the ſuperſtructure bore no analogy to the foundation; for a king, hereditary, inviolable, clothed with all the executive, and much of the legiſlative power, commander in chief of the national force by land and ſea, having the *initiative* of war, the power of concluding peace, a revenue of more than a million and a half ſterling, &c., was ſeen to riſe out of and to diſfigure the ſyſtem of the conſtituent aſſembly, which began with the 'open ſimplicity of a rational republic,' and immediately plunged itſelf into 'all the labyrinths of royalty.' Thus, according to Mr. B., the conſtitutional code is a practical attempt to reconcile diſcordant theories; a perpetual conflict between principle and precedent; between the many truths of nature, which we all muſt feel, and the learned ſubtilties of ſtateſmen, about which we have been taught to reaſon. The firſt aſſembly, he ſays, endeavoured to impreſs the idea upon the people, *that kings can do no wrong:* but an experiment of eleven ſhort months taught the nation a new doctrine, which all the reaſoning of all the philoſophers of the age would have been inadequate to inculcate: 'that kings can do no good.'

'Among the *probable* evils [continues he] reſulting from the kingly office, the principal one, and indeed the only one that need to be mentioned, is the chance of its being held by *a weak or a wicked man.* When the office is hereditary, it is ſcarcely to be expected but that this ſhould always be the caſe. Conſidering the birth and education of princes, the chance of finding one with practical common ſenſe is hardly to be reckoned among poſſible events; nor is the probability leſs ſtrong againſt their having virtue.

'The temptations to wickedneſs ariſing from their ſituation are too powerful to be reſiſted. The perſuaſive arts of their flatterers, the companions of their youth, the miniſters of their pleaſures, and every perſon with whom they ever converſe, are neceſſarily employed to induce

ſnduce them to increaſe their revenue, by oppreſſing the people, whom they are taught from their cradle to conſider as beaſts of burthen. And what muſt almoſt inſure the triumph of wickedneſs in their tempers, is the idea that they act totally and for ever without reſtraint. This is an allurement to vice, that even men of ſenſe could ſcarcely reſiſt. Impreſs it on the mind of any man, that he *can do no wrong*, and he will ſoon convince you of your miſtake.

'Take this general ſummary of the evils ariſing from hereditary monarchy, under any reſtrictions that can be propoſed, and place it on one ſide of the account,—and ſtate on the other ſide the truth which I believe no man of reflection will hereafter call in queſtion, *that kings can do no good*, and the friends of liberty will no longer be in doubt which way you will decide the queſtion relative to that part of your conſtitution.'

But it is not the proſcription of royalty, with all its appendages, that will content our author; he conſiders a *national church* as an impoſition upon mankind, and thinks that monarchy and hierarchy will be buried in the ſame grave.

In regard to a new conſtitution, it ſhould be as ſimply expreſſed, and as eaſy to be underſtood as poſſible; 'for [ſays he] it ought to ſerve not only as a guide to the legiſlative body, but as a political grammar to all the citizens.'

After laying down the great fundamental principle, *that all men are equal in their rights*, Mr. B. obſerves, 'it ought to be the invariable object of the ſocial compact, to inſure the exerciſe of that equality, by rendering them as equal in all ſorts of enjoyments, as can poſſibly be conſiſtent with good order, induſtry, and the reward of merit. Every individual ought to be rendered as *independant* of every other individual as poſſible; and at the ſame time as *dependant* upon the whole community.'

It is on this maxim, which he aſſumes as a baſis, that Mr. B. founds the principles which he thinks ought to be guaranteed in the conſtitutional code, and which he now preſents to the conſideration of the aſſembly.

As it is no doubt the wiſh of this gentleman, to give the greateſt poſſible *publicity* to his ideas, which ſeem to be ſincerely directed towards the good of mankind, we ſhall here recapitulate his propoſitions.

He ſtates, firſt, That the only baſis of repreſentation ſhould be population; in regard to property, he thinks it conveys no other right to the poſſeſſor but that of enjoying it:

2dly, That the convention ſhould declare every independent man, that is, every man not diſqualified by age, or *domeſticity*, to be an active citizen: He wiſhes for

3dly, The extenſion of the rights of citizenſhip to all *foreigners* who come on purpoſe to reſide among them, and the dereliction of that article, by which naturalization in a foreign country is declared to be tantamount to diſfranchiſement in France:

4thly, Annual election, and excluſion by rotation, of legiſlators, executive counſellors, judges, and magiſtrates, of every deſcription: 'that thus they may be obliged frequently to recur to the authors of their official exiſtence, depoſit their powers, mingle with their fellows, and wait the deciſion of the ſame ſovereign will that created them at firſt, to know whether they are again to be truſted.'

5thly,

5thly, That pomp and ſplendour ſhould be baniſhed from public employments, and give way to ſimplicity, which evinces the natural dignity of reaſon, 'and that every public ſalary ſhould be reſtricted to a ſum, not more than ſufficient to reward the public officer for his labour:'

6thly, That the people may inſtruct, and, if neceſſary, recall and replace their deputies: [N. B. This article, by a typographical error, is numbered as the *ſeventh*.]

7thly, That the convention ſhould review the intereſting ſubject of *impriſonment for debt*, as, in conſequence of an idea borrowed from the Roman law, which conſiders the debtor as a criminal, the care of his puniſhment is left to the creditor, and the public priſon is lent as an inſtrument of private vengeance by the ſtate. The ſuppreſſion of this abuſe, would, according to Mr. B., render *inviolability* on the part of the legiſlators unneceſſary; perhaps it is ſo already, and that on another account, viz. the abolition of royalty, for it has ever been conſidered as a bulwark againſt the incurſions of regal power.

8thly, A total regeneration in regard to *criminal law*; puniſhments in general to be ſoftened, until they amount to little more than a tender and eventual correction, and the penal code ſo thoroughly reformed, that the *puniſhment of death ſhall be aboliſhed*, within a certain period after the return of peace:

9thly, To organize a ſyſtem of public inſtruction, and, inſtead of the barbarous maxim, 'that ignorance of the law is no excuſe to the offender,' to declare, *that knowledge is the foundation of obedience, and that laws ſhall have no authority, but where they are underſtood*:

10thly, The abolition of public lotteries. It may be neceſſary to obſerve here, that Mr. Claviere, the miniſter of the public contributions, has, ſince the publication of this pamphlet, declared, 'that this ſyſtem of public gambling is unworthy of a republic, and ought to be aboliſhed;'

11thly, A renunciation of colonies as well as conqueſts:

12thly, The abolition of a ſtanding army in time of peace: and,

13thly, That every annual national aſſembly ſhould have power to propoſe, and the next ſucceeding one to adopt and ratify, any amendments they may think proper in the conſtitutional code, allowing an interval of ſix months to the people to deliberate on the propoſitions.

We have gone more than uſual into detail in analyſing this article, becauſe it ſeems not only to be the produce of much thought, but is written in ſuch a manner, as to occaſion others to think alſo.

We underſtand that it is tranſlated into French.

ART. LIII. *The Confederacy of Kings againſt the Freedom of the World; being Free Thoughts upon the preſent State of French Politics; a Vindication of the National Aſſembly in ſuſpending Louis XVI.; Conjectures on the Movements of the Confederate Armies; and their Influence in reinſtating the King, and eſtabliſhing a Conſtitution by Force. In three Letters, addreſſed to the Right Hon. Edmund Burke.* 8vo. 76 pages. Price 1s. 6d. Deighton. 1792.

THE cauſe of France is here conſidered to be ſynonimous with that of liberty, and is defended as a ſubject with which the happineſs and proſperity of nations are intimately connected.

The

The author has often recourſe to ancient hiſtory for his elucidations. Hippias, the *emigrant* brother of Hipparchus the uſurper, throwing himſelf into the arms of Darius, king of Perſia, affords no bad parallel to the *emigrant brothers* of Lewis XVI, ſoliciting the aſſiſtance, and calling down the vengeance of Francis II, emperor of Germany. In the Roman annals, alſo, Tarquin protected by Porſenna, and the intrepid Clelia at the head of her train of warlike females, 'ſcorning the javelins of the enemy,' bring inſtantly to our recollection the ineffectual efforts of Frederick-William in behalf of Lewis, and the dauntleſs exploits of Mademoiſelle Theroigné, the military heroine of the preſent day.

ART. LIV. *The Freedom of France, eſſential to that of Great-Britain and Ireland. Addreſſed to the People of the three Kingdoms.* By a Gentleman of the Inner Temple. 8vo. 56 pages. Price 1s. Parſons. 1792.

IT is here obſerved with ſome degree of ſhrewdneſs, that the timely interference of the Engliſh government might have prevented the combination of hoſtile powers which has occaſioned the impriſonment, ſuſpenſion, and at length the depoſition of Lewis XVI.

It is aſſerted, that, inſtead of being the foes, we ought to be the friends of France, both on political and commercial accounts; and that the ſubjugation of that country would be attended with the moſt unhappy conſequences to our own. The author laments, that a party makes uſe of the forms of our government to deſtroy its principles, and to inculcate a ſlaviſh and a degrading ſubjection.

'In purſuance of theſe views of deſpotiſm [ſays he], and in lieu of the divinity of kings, which has now pretty well loſt its awe, another idol, ſomewhat like the *mumbo jumbo* of the Africans, is ſet up for us to fall down before and worſhip; this is a certain *taliſmanic*, or imaginary being, *ycleped* the conſtitution.'

ART. LV. *Juſtification du Rappel de l'Ambaſſadeur d'Angleterre en France, &c. A Juſtification of the Recall of the Engliſh Ambaſſador from France, and a Refutation of all the Facts and Arguments reſpecting French Affairs, alledged by Mr. Briſſot, in the Declaration which he has lately drawn up, and addreſſed by Order of the National Aſſembly to all the foreign Powers.* 8vo. 60 pages. Price 2s. Debrett. 1792.

THE author of this French *brochure*, pretends, that, as lord Gower was ſent in the character of ambaſſador from the king of England to Lewis XVI.; on the ſuſpenſion of the powers of the latter, the delegation from the former ſovereign, and conſequently the miſſion of his miniſter were at an end.

This, however, is nothing more or leſs than a paltry *diplomatic quibble*; for, although the commiſſion of a plenipotentiary is expedited in the name of his own, and directed to another king, ſtadtholder, or executive magiſtrate, yet the object of it is not merely complimentary, but implies an actual reſidence on the part of the miniſter, for the protection of his fellow-ſubjects, and the enforcement of the laws of nations.

Although

Although Lewis was impriſoned, the treaties between the reſpective countries of Great-Britain and France ſtill remained in full force; and the neceſſity of an ambaſſador became doubly apparent, in order to provide for the intereſts, and aſcertain the perſonal ſafety of his fellow-citizens, during the criſis of a revolution.

Much is ſaid of the amiable manners, and ſevere probity of the *late* king, who, we are told, 'can only be reproached with too much goodneſs;' and yet it is not here denied, that he continued the pay of his guards after they had *emigrated* to Coblentz; cauſed a ſum to be expended for the education of his brothers children, after thoſe brothers had been declared rebels by himſelf and the nation; and waſted the civil liſt in publiſhing pamphlets, newſpapers, advertiſements, &c., againſt the Jacobins!

ART. LVI. *Precis Hiſtorique & Politique, des Evénemens arrivés au Chateau de Thuilleries, &c. An hiſtorical and political Summary of the Events which occurred at the Caſtle of the Thuilleries, and at Paris, on the 9th and 10th of Auguſt, 1792. Dedicated to the Engliſh Nation by one of the National Guards, at that Time on Duty near the King.* 8vo. 34 pages. Price 1s. 6d. Debrett. 1792.

IT is here ſtated, that the refuſal to ſanction the decree againſt the clergy, and that for aſſembling 20,000 men in a poſition between the enemy and the capital, occaſioned the memorable events which have converted France into a republic. It is added, that the king could not have ſanctioned theſe, without 'an expreſs violation of the conſtitution;' but the author does not condeſcend to quote any part of that code, in ſupport of his argument.

According to the account before us, Lewis XVI. is the moſt brave, virtuous, and amiable monarch in the world; La Fayette, is at once the rival of Waſhington, and the hero of the two worlds; Petion, is a ſpy belonging to the Jacobins; and Condorcet, Briſſot, Lacroix, Merlin, Servan, Roland, and Sieyes, a junto of factious traitors.

Many exaggerated and hyberbolical compliments are paid by the author to the Engliſh nation: as for his own country, it is ſaid to be covered with opprobrium and diſgrace; governed by falſe philoſophers, and ſanguinary legiſlators; and in ſuch a ſtate of miſery, ruin, and decienſion, that he henceforth abjures the title of 'French citizen.'

ART. LVII. *Short Account of the Revolt and Maſſacre which took Place in Paris, on the 10th of Auguſt, 1792. With a Variety of Facts relating to Tranſactions previous to that Date, which throw Light on the real Inſtigators of thoſe horrid and premeditated Crimes. To which is prefixed a Plan of the Thuilleries, and its Environs. By Perſons preſent at the Time.* 8vo. 42 pages. Price 1s. Stockdale. 1792.

ALL good men lament the late ſacrifice of the priſoners at Paris; every eminent and reſpectable member of the legiſlative aſſembly has teſtified his indignation at it; and we, for our own parts, moſt ſincerely wiſh, that the national convention may bring the authors to condign puniſhment.

The

The preſent pamphlet, however, contains a highly exaggerated account of that event; and, not contented with blaming it, the editors treat the people in general as 'audacious rebels, who have dethroned their king, murdered a foreign regiment in *cold blood*, &c.'; without recollecting, that the conduct of this very king might have fully juſtified his ſuſpenſion, and that the Swiſs guards incurred their fate by acting in expreſs and direct violation of the laws.

The following is a very eaſy and compendious mode of refuting all the arguments of their adverſaries.

'The ruling party in France, which is that of the Jacobins, wiſhes to have the French nation, and the whole world believe that the treachery of the king had worn out the patience of the people, and thereby occaſioned an inſurrection. This, however, is falſe.'

'The ſame party wiſhes alſo to have it believed that the Swiſs guards fired firſt, &c. This alſo is falſe.'

ART. LVIII. *An Extenuation of the Conduct of the French Revolutioniſts, on the 14th of July, 1789, the 10th of Auguſt, and the 2d and 3d of September, 1792. Being a curſory Anſwer to the manifold Miſrepreſentations induſtriouſly circulated (on Purpoſe) to injure the general Character and Principles of a long oppreſſed People.* By an impartial Obſerver. 8vo. 45 pages. Price 1s. Symonds. 1792.

BY way of extenuation of the late violence committed at Paris, the crimes, the barbarities, and the treaſons which have occaſioned them are here recapitulated. Except the murder of general Dillon, the author affirms, that there has not been a ſingle inſtance of undeſerved ſeverity; while on the other hand he aſſerts, that their enemies, to his own knowledge, have been guilty of cruelties, the recollection of which makes human nature ſhudder with horror.

He begs leave to add, 'that within theſe fifteen years he has been an eye witneſs of almoſt all the barbarities, thoſe of Damien and the Ruſſian knout excepted, which have ſo miſerably ſtained the annals of civilization. He has ſeen a father and two ſons extended upon the rack, and a woman conſigned to a ſlow fire, after her breaſts had been torn off with red hot irons, and the living marrow made to waſte in her bones by the application of burning inſtruments. He has ſeen in the market place of a capital city belonging to the houſe of Auſtria, a diſcoloured ſtone, which may ſtill remain, that points out where four fellow creatures were condemned to ſuffer the repreſented horrors of hell. The houſes were crouded with ſpectators, aſſembled on purpoſe to ſee the victims of fanaticiſm caſt into a burning pile of faggots, and, as they crawled out, to behold their black and mangled bodies forced back by the pitchforks of a ring of executioners.

He has ſeen 'ſince the deſtruction of the Baſtille, a woman, whoſe huſband had been murdered, after the repeated violation of her perſon before him by the privates of a regiment now acting againſt the French; and he has heard upon the ſpot, from authority which no man would doubt, the moſt horrid barbarities indulged by ſatiated luſt upon pregnant women, &c. &c. &c.

'On the demolition of the Baſtille (where it was then his good fortune, as it is now his boaſt, to have been one of the many hundreds who

who removed a ſtone from that monument of tyranny) he was conducted down with *flambeaux* to the interrogatory dungeon in which many an innocent man had been tortured into an avowal of crimes he had never committed.

'If the conſciouſneſs of ſo much cruelty, exerciſed during the deſpotic influence of prieſts, concubines, and miniſters, may have rendered him leſs ſuſceptible of horror on the late ſummary executions, the *full conviction* of their having been provoked in ſome meaſure, by the treachery of the court, and only the conſequences of momentary frenzy, not the ſtudied tortures of refined and educated vengeance, makes him doubly callous.

'With a declaration of this ſort it may not be irrelevant to anſwer the daily publiſhed falſehoods reſpecting the indignities ſaid to have been offered to the princeſs Lamballe before ſhe was executed. The fact is, that ſhe did not ſuffer one while living, and when ſhe fell, her death was as inſtantaneous as it was poſſible for the human arm to make it. On the *guerite* a very low door being opened, ſhe ſtooped to go forwards, and had only time to ſay *Ah! mon Dieu, je ſuis perdue!* One of the mob inſtantly turned back her hair, and in leſs than a minute from her firſt appearance, her head was ſtruck off*.' S.

MISCELLANIES.

ART. LIX. *A Letter to James Boſwell, Eſq. with ſome Remarks on Johnſon's Dictionary, and on Language, &c.* 8vo. 168 Pag. Price 2s. 6d. Kirby. 1792.

THIS is a ſtrange medley of remarks upon certain errours and defects in Johnſon's dictionary; upon more important defects in the legiſlature of this country; upon the character of Henry IV. of France; ſubſcription to the 39 articles; the aſylum for induſtry; innovations; the force of habit; the improvement and embelliſhment of London; the merit of Shakeſpear and Milton, &c. As we cannot give our readers a proper notion of this letter-writer's talents without an extract; and as any paſſage from any part of the pamphlet will equally anſwer the end, we ſhall quote a ſhort paragraph on the laſt mentioned topic: P. 71.

'In regard to Milton's Paradiſe Loſt, I fear I am too ſingular to expect acquieſcence, in my by no means reconciling myſelf to his *ſubject*; which, to me was *un-treatable*, (if I may uſe ſuch term) and the grandeur falſe, gigantic and unnatural: nay (forgive me all you hereditary admirers) forbidding and diſguſting. The "incredulus odi" ſtares me in the face through every page; but as this is tender, not to ſay ſanctimonious ground, I beg leave to refer my reader, I mean my elegant and reflective reader, to my very laſt page with the remarks on Horace's *Art of Poetry*. With all this, however, put together, even experience of the fact informs me, that your gentleman with a great griſly wig will join in with any part of it, *tout comme je ſuis Turc*. To one I have in my eye, with his ſpectacles on his noſe, and I hope he will read this, I will ſay that *diſcord* is not leſs *diſcord* from your ears feeling it *harmony*.'

The reputation of Johnſon will not ſuffer materially from the attacks of ſuch a critic. D. M.

* 'It is ſomewhat remarkable that, two years back, the princeſs Lamballe was a violent *democrate*.' LITE-

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF SCIENCES AT PRAGUE.

At the laſt meeting, the common gold medal was beſtowed on Dr. Noſe, as a teſtimony of the ſatisfaction the academy received from the peruſal of his memoirs of a tour, the principal object of which was mineralogy. Two of the members have undertaken journies on plans formed by the academy. One of them, Mr. Dobrowſky, is gone to Sweden, to ſearch the archives of that kingdom for public papers relative to Bohemia, which were carried off by the Swedes, at the taking of Prague, in the war of thirty years, and which he has permiſſion from the Swediſh government to copy. The other, count Sternberg, is gone to Ruſſia, and his object is natural philoſophy. Mr. D. travels at the expence of the academy, which has alſo deſtined a ſum for Dr. Reuſs, the continuance of whoſe orographical travels it conſiders as of public importance. [See our Rev. Vol. XII. p. 231.] It has been propoſed by ſome of the members to draw up a chart of the natural productions of Bohemia, and this propoſal has met the approbation of the academy.

ART. II. ELECTORAL GERMAN LITERARY SOCIETY, AT MANHEIM.

The prize for the queſtion reſpecting the German proſe writers [ſee our Rev. Vol. XI. p. 225] was adjudged to prof. J. J. Hottinger, of Zurich. The ſubject for the prize of next year is a continuation of Peterſen's *German ſynonimes* [ib.].

ART. III. Berlin. *Mémoires de l' Academie royale des Sciences and Belles-Lettres de Berlin, &c.* Memoirs of the royal Academy of Sciences and Belles-Lettres at Berlin, for the Years 1786-7, with its Hiſtory for that Time. 4to. 11 Plates. 1792.

In the preſent volume we find the following papers.

In Phyſics. *Obſervations on the barometer and hygrometer:* by Mr. Achard. Mr. A., having included a barometer, with a thin glaſs ball, containing water, and ſealed hermetically, in a glaſs filled with dry air, ſhook the apparatus till the ball was broken, when the quick-ſilver in the barometer began to aſcend, and roſe to a conſiderable height. Hence he infers, that the humidity of the air augments its elaſticity. On the hygrometer he obſerves, that moiſture affects it only in proportion as it is ſeparate from the air, having no action on it whilſt they are in perfect uniſon. Thus it is neceſſary to join the uſe of the barometer to that of the hygrometer.—Mr. A. gives us alſo ſome *general remarks on the electricity of the earth, independant of that of the air*;—with *a new method of making white lead.*—*Inquiries concerning the abſorbing veſſels of the ſkin:* by Mr. Walter. Theſe veſſels have their origin in the internal ſurface of the ſkin and the cellular membrane, where they are in a ſtate of conſiderable enlargement; but there is no lymphatic that traverſes the ſkin and epidermis ſo as

to deſerve the appellation of an abſorbent veſſel.—*On the rupture of dikes, its cauſes, and the means of preventing them:* by Mr. Silbeſchlag. —*A new ſyſtem of the variation and inclination of the magnetic needle*; by the ſame.—*On the adamantine ſpar:* by Mr. Klaproth. [See our Review, Vol. IV. p. 437.]—*On the uranite:* by the ſame. [*Ib.* Vol. VI. p. 120, and 358.] Mr. K. has found three different kinds of this mineral, which he calls *uranium ſulphuratum, ochraceum, & ſpathoſum.*—*Meteorological obſervations made at Berlin:* by Meſſrs. Beguelin and Achard.

In Mathematics. *On the parallel lines of Euclid:* by Mr. Caſtillon, ſen.—*On the action of Saturn and Jupiter on the new planet Herſchel, and the periodical changes of that action, according to the difference of their poſitions:* by Mr. Duval-leroi.—*On the tranſit of Mercury over the ſun's diſk, May* 4, 1786;—*and on elliptical and parabolic motion:* by prof. Beitler.—*On the orbits of the comets and planets:* by Mr. Bode. [See Vol. X. p. 350.]—*On an analytical paradox:* by Mr. J. Trembley. It ſeems that, by ſubſtitutions in differential equations, curves are produced in integrals, even when none ought to be found in them. Mr. T. ſhows how integrals may be found without curves, in examples propoſed by Meſſrs. de la Grange and de la Place.—*On methods of approximation in the inverſe method of fluxions:* by the ſame.—*On bodies approaching a plane:* by Mr. Lhuilier.—*Method of calculating logarithms directly:* by Mr. Abel Burja.

In ſpeculative philoſophy. *On the pains and pleaſures of life:* by Mr. de Beguelin.—*Anſwers to remarks on ſome preceding papers:* by Mr. Merian.—*On the ſtate of nature:* by Mr. Ancillon.—*On liberty:* by Mr. Caſtillon.—*On the elements of morality:* by Mr. Formey.—*On the reality and ideality of objects of our knowledge:* by Mr. Selle.

In belles-lettres. *Analyſis of Ariſtotle's opinions on government, with remarks:* by Mr. Bitaubé.—*On literary miſtakes, with various examples:* by Mr. Erman. This is an amuſing article.—*On the third year of the reign of Frederic-William II.:* by count Hertſberg.—*On the fourth year of the ſame reign, with reflections on hereditary nobility; and on the fifth year of the ſame reign, and on revolutions, political and religious:* by the ſame.—*On the hiſtory of Brandenburg in the middle age, and the information to be derived from the coins of that time:* by Mr. Moehſen.

Gotting. Anzeigen.

ART. IV. Stockholm. *Kongl. Vetenſkaps Academiens nya Handlingar, &c.* New Tranſactions of the Royal Academy of Sciences. Vol. XIII. Part 1. for 1792. 8vo. 80 p. 4 plates.

In part 1. of this volume we find the following pieces. 1. An introduction to the knowledge of worms in general: by A. Modeer. Mr. M. nearly doubles the number of this intereſting claſs of animals. 2. Thermometrical obſervations on the warmth of the earth in 1790, continued: by Cl. Bjerkander. 3. Deſcriptions of two Japaneſe fiſhes: by prof. Thunberg. 4. Deſcription of a new genus of plants: by C. N. Hellenius. *Mas.* Cal. 4 phyllus.—Cor. nulla.—Filam. 15—25.—*Fem.* Cal. 6 phyllus.—Cor. nulla.—Styli 2.—Stigm. capitato depreſſa.—Bacca didyma ſupera. He names it Hiſingera. 5. Deſcription of a ſtorehouſe for corn (with plates): by J. A. Norberg. This ſtorehouſe poſſeſſes many important advantages. 6. On the preparation of materials uſed in tanning: by J. F. Fiſcherſtröm.

7. Deſcription of a ſnow-plough, with which ſuperfluous ſnow may be removed with tolerable eaſe, ſo as to leave only a proper quantity on the ground: by O. Akerren. 8. Farther experiments with thermometers inſerted into living trees of various kinds, to aſcertain their warmth: by Cl. Bjerkander. The trees were ſometimes warmer than the circumambient air. *Jen. Allg. Lit. Zeit.*

THEOLOGY.

ART. V. Riga. *D. J. Sal. Semleri Paraphraſis in primam Joannis Epiſtolam, &c.* A Paraphraſe on the firſt Epiſtle of John, with Prolegomena and Annotations: by Dr. J. S. Semler: to which are prefixed an Account of the Author, and of his Genius and Merits in interpreting the Scriptures: by J. Aug. Nöſſelt. 8vo. 352 p. and 70 p. introduction. Price 1 r. 4 g. 1792.

The late Dr. S. ſuppoſes John to have written this epiſtle to the Jewiſh converts to chriſtianity, who lived out of the boundaries of the Roman empire; and on this ſuppoſition he interprets ſeveral paſſages in a way in which they have not been commonly underſtood. The prefatory account of the author by Mr. N. will afford the reader much ſatisfaction. *Jen. Allg. Lit. Zeit.*

MEDICINE.

ART. VI. Paris. *Traité des Maladies des Voies urinaires, &c.* A Treatiſe on Diſeaſes of the Urinary Paſſages: by Mr. Chopart, Prof. royal of the Chirurgical Schools, &c. Price ſewed 3 l. 10s. 1791.

Whilſt Mr. C. and Mr. Deſault were profeſſors at the practical ſchool of ſurgery, they began an elementary treatiſe on chirurgical diſeaſes, and the operations neceſſary in them. The two volumes which they publiſhed include the diſeaſes of the head, neck, and thorax, with part of thoſe of the abdomen. As they have been removed from their ſituations by other appointments, they have not been able to continue the work in concert, and Mr. C. has in conſequence undertaken the part relative to the urinary paſſages by himſelf. Few people were more adequate to the taſk, as few have had ſo much experience on the ſubject, or ſtudied it ſo attentively. The preſent volume commences with a view of the functions of the parts in queſtion, and then proceeds to conſider ſome of their diſeaſes. The deceitfulneſs of ſigns taken from the urine Mr. C. ſhows in the moſt convincing manner, thus expoſing to deſerved contempt the arrogant pretenſions of thoſe impoſtors commonly called *water-doctors*.
Journal de Médecine.

ART. VII. Paris. *Obſervations ſur les Maladies des Nègres, &c.* Obſervations on the Diſeaſes of Negroes, their Cauſes, their Treatment, and the Means of preventing them: by Mr. Daſille, King's Phyſician at St. Domingo, &c. The 2d. edition, conſiderably enlarged. 2 vols. 8vo. Price ſewed 10 l. 1792.

We are given to underſtand, that the publication of the firſt edition of this work, which appeared ſixteen years ago, has been attended

with conſiderable advantages to the negroes in the colonies, as the improvements in their treatment introduced by it, both with reſpect to the cure of their diſeaſes and the preſervation of their health, have greatly diminiſhed the mortality amongſt them. To the preſent edition are added ſix chapters, which treat of, 1. The leproſy: 2. the diſorder of the ſtomach, frequent between the tropics, and to which negroes are particularly liable: 3. the ſmall-pox: 4. inoculation: 5. the meaſles: 6. the luxation of the humerus, and that of the femur, containing obſervations from the author's own experience, and new ideas on the manner of reducing them eaſily.

Mr. Aſſollant. Journ. de Med.

ART. VIII. Leipſic and Straſburg. *Franc. Boiſſier de Sauvages, Noſologia Methodica, &c.* F. B. de Sauvages's Noſology: by C. F. Daniel. 2 vols. 8vo. with five coloured plates. 1791.

In this new edition of Sauvages, Mr. D. propoſes to correct the errors of the preceding ones, and to enrich the text with conſiderable additions. That he has enlarged it is certain, for the thirteen ſpecies of ſmall-pox in the original are increaſed to twenty-eight, the twenty ſpecies of pleuriſy to forty-one, and thoſe of moſt other diſeaſes in proportion. The plates repreſent the globules of the blood in different ſtates, and other matters relative to the theory of fevers.

Mr. Willemet. Journ. de Méd.

ANIMAL MAGNETISM.

ART. IX. Tubingen. *Materialien für die Anthropologie, &c.* Materials for Anthropology: publiſhed by Eberhard Gmelin. Vol. 1. 8vo. 432 p. 1791.

Under this title Mr. G. propoſes to publiſh a collection of facts, which ſhall either confirm the reality of animal magnetiſm, or prove its nonentity. [A work of his on the ſubject we have already noticed: ſee our Rev. Vol. v. p. 503.] *Jen. Allg. Lit. Zeit.*

ANATOMY AND PHYSIOLOGY.

ART. X. Pavia. *Lettre anatomiche fiſiologiche, &c.* Anatomico-phyſiological Letters, between Vinc. Malacarme, and C. Bonnet, containing a Hiſtory of Diſcoveries on the Origin of the Nerves of the Brain, from Galen to the preſent Time, and a Deſcription of what has been lately obſerved. 1791.

Part of theſe letters were publiſhed in 1786, but ſome of them are new. Prof. M. has long employed himſelf on the comparative anatomy of the brain, and has found the corpus calloſum and pineal gland in ſeveral birds. One diſcovery of importance he imagines himſelf to have made: this relates to the influence of the ſtructure of the brain on the intellectual faculties. The laminæ of the brain he has obſerved to vary in number from 600 to 780; but in the brain of an idiot he could diſtinguiſh only 324, and in that of a dumb perſon only 362. Hence he infers, that the extent of the intellectual faculties is proportionate to the number of laminæ in the brain. Mr. B., admitting the premiſes, denies the concluſion; and

ſuppoſes,

ſuppoſes, that the number of laminæ in the brain are increaſed by the exerciſe of the intellectual faculties. It would be proper, however, in the firſt place to aſcertain the fact, for which a ſingle inſtance or two muſt be deemed inſufficient. *Mr. Grunwald. Journ. de Méd.*

NATURAL KNOWLEDGE.

ART. XI. *Mémoires ſur des nouvelles Pierres flexibles & elaſtiques, &c.* Memoirs on new flexible and elaſtic Stones, and the Method of giving Flexibility to ſeveral Minerals; read at the Society of Natural Hiſtory at Geneva; by Mr. Fleuriau de Bellevue. *Journal de Phyſique.*

Mr. de B. has diſcovered at mount St. Gothard, in Switzerland, a kind of marble which is in ſome meaſure elaſtic. This marble is found in an irregular maſs: its ſurface is granulous: its luſtre, both externally and internally, is ſparkling: its fracture is much leſs compact than that of moſt marbles, exhibits grains with indeterminate faces, and is a little foliated: its fragments are in irregular cuneiform maſſes: it is tranſlucid on its edges, but leſs ſo than Carrara marble: it is more tender than common marble, is granulous, friable, and brittle: it is ſuſceptible of a poliſh, but on its grains only: its ſpecific gravity is 28.36: on being ſtruck in the dark it gives a red phoſphoric light: it reſiſts the fire more than pure lime-ſtone: placed on a red hot iron it yields a bright reddiſh white phoſphoric light, which continues ſome time: water will penetrate it to the depth of ſome lines in a few ſeconds, and in three quarters of an hour it will abſorb a two-hundredth part of its weight of water at 70° of heat: in acids it diſſolves ſlowly, and effervesces but little. One hundred grains of this marble contained of mica 3, of calcareous earth 32.2, of argil and iron 17.5, of magneſia 0.35, of aerial acid 46.38. The iron was probably not more than $\frac{4}{100}$. A piece of this ſtone ten or twelve times as long as it is thick being fixed at one extremity, the other is capable of traverſing an arc of about three degrees either way: but its elaſticity, though evident, is inſufficient to reſtore it completely to its former ſtate.

Mr. de B. conjectured, that the flexibility of this marble was produced by deſiccation; and he found by experiment, that other marbles might be rendered flexible by the action of heat. It is neceſſary, however, that their grain be of a tolerable ſize, and that they do not contain too great a quantity of argil and iron. Some other mineral ſubſtances are capable of being made flexible in the ſame manner. Mr. de B. ſucceeded with Carrara marble, calcareous alabaſter, pearly ſpar, gypſum, ſand-ſtone of ſeveral kinds, a porphyry, and a white quartz. The heat which Mr. de B. found to anſwer beſt was a ſand bath of about 300°: in this he left the ſtone an hour and half, or more, according to its ſize; or in general till it had increaſed in length $\frac{1}{200}$.

NATURAL HISTORY.

ART. XII. *De la Forme du Spath boracique, &c.* On the form of the boracic Spar: by J. C. Delametherie. *Journal de Phyſique.*

The

The form of the boracic ſpar has never yet been accurately deſcribed. Its figure is a cube truncated on each of its edges. Its eight angles are alſo truncated, but four in one manner, and four in another. Two angles correſponding to the diagonal of one of the faces, have a conſiderable truncature, as have likewiſe the two angles correſponding to the other diagonal of the oppoſite face. Theſe truncatures are commonly triangular; but ſometimes, encroaching ſlightly on the faces of the cube, they become hexagonal. By theſe truncatures thoſe of the edges, which would otherwiſe have been hexagonal, are rendered pentagonal. The other four angles, which have not ſo great a truncature, have each three other linear pentagons, at the three angles of the edges or borders of the truncatures of the edges of the faces of the cube. Each of the latter truncatures enters into the correſponding face of the cube, which is thus rendered hexagonal; or, if the large truncature at the angle alſo encroaches upon it, octagonal. Frequently, too, a ſmall triangular facet is found on each of the four angles where the three ſmall linear truncatures unite, in which caſe the cryſtal has thirty-eight faces.

ART. XIII. Jena. *A. J. G. C. Batſch, Prof. Jenen., Teſtaceorum Arenulæ Marinæ, &c.* Firſt ſix Tables of Shells of Sea-ſand, drawn from Nature, and engraved on Copper-plates, by Way of Specimen of a Work, including accurate Deſigns of the minuter Shells hitherto noticed, or not mentioned in any Publication: by Prof. A. J. G. C. Batſch. 4to. 1791.

This ſpecimen diſplays a maſterly hand. It is publiſhed alſo under the German title of *Sechs Kupfertafeln mit Conchylien des Seeſandes, gezeichnet und geſtochen von A. J. G. C. Batſch.*

Jen. Allg. Lit. Zeit.

ART. XIV. Leipſic. *Nachtrag zu den Conchylien im fürſtlichen Cabinette zu Rudolſtadt, &c.* Supplement to the Shells in the Prince's Muſeum at Rudolſtadt. 8vo. 84 p. with 4 Plates. Pr. 1 r. 1791.

Mr. Kämmerer deſigned this ſupplement not only to complete his catalogue of the ſhells in the prince's muſeum, but alſo to make known the more remarkable and new articles. On the plates twenty-one new ſpecies, or varieties of different ſhells, are neatly and accurately delineated.

Jen. Allg. Lit. Zeit.

ENTOMOLOGY.

ART. XV. Naples. Dr. Cyrillo goes on with his *Entomologia Neapolitana* [ſee our Rev. Vol. VII. p. 235.], in a manner much to his credit. The plates before us (tab. V—VIII), which he publiſhed laſt year, are not inferior in execution to his firſt ſpecimen.

Jen. Allg. Lit. Zeit.

BOTANY.

ART. XVI. Zurich. *Annalen der Botanik, &c.* Annals of Botany: publiſhed by Dr. Paul Uſteri. Part I. 8vo. 203 p. 1 plate. 1791. Part II. 226 p. 4 plates. 1792.

This

This is a continuation of the Botanical Magazine [ſee our Review, Vol. I. p. 609], which cloſed with the twelfth number. It is conducted by Dr. U. alone, on the ſame plan as the abovementioned work, and we think it not inferior in value. *Jen. Allg. Lit. Zeit.*

MINERALOGY.

ART. XVII. Leipſic. *Verzeichniſs der Geiſsleriſchen Mineralien-Sammlung, &c.* Catalogue of the Geiſslerian Collection of Minerals at Leipſic. 2 vols. 8vo. 736 p. Price 2 r. 1792.

As Mr. Geiſsler has not found a purchaſer for his collection [ſee our Rev. Vol. x. p. 233], he has publiſhed this full deſcriptive catalogue of it, and againſt each article he has marked the price for which he is willing to diſpoſe of it ſeparately. *Jen. Allg. Lit. Zeit.*

POLITICAL OECONOMY.

ART. XVIII. Copenhagen. *Drey Abhandlungen über die Frage: Iſt es nützlich oder ſchädlich eine National-Tracht einzuführen? &c.* Three Eſſays on the Queſtion: Is it beneficial or injurious to introduce a national Dreſs? which obtained the Prize propoſed by a Friend to his Country. 8vo. Part I. 245 p. 1791. Part II. 380 p. 1792.

Whilſt the balance of trade in Denmark is unfavourable to that country, it appears, that luxury in dreſs, and particularly in foreign articles of it, is there carried to a great height. With a view to learn how far it was adviſeable to reſtrain it by ſumptuary laws, the queſtion in the title of this work was propoſed for a prize. The propoſer, who choſe to remain anonymous, is ſaid to have been the hereditary prince of Holſtein-Auguſtenburg: the judges who decided on the merits of the pieces offered are unknown, but from the valuableneſs of thoſe here publiſhed, they appear to have been competent to the taſk. The firſt prize was awarded to Mr. Witte, of Roſtock, the ſecond to ſecretary Pram, and the third to chamberlain and bailif Hennings. Theſe gentlemen all agree on the diſadvantages of introducing a national uniform. It would have a bad effect on the moral and ſocial character of a people, as it would deſtroy all originality, impair and limit taſte, produce an indifference to liberty and honour, promote a thirſt of rank, title, and compliment, produce indolence and neglect of cleanlineſs, ſuppreſs public ſpirit, cheriſh family pride with all its evil conſequences, and ſeparate the nation from all other poliſhed ones, and deprive it of a reciprocation in improvement. To prevent the importation of foreign articles of dreſs by high taxes would be injurious to commerce and induſtry, and promote ſmuggling; and to proſcribe their uſe by penal laws would be an infringement of perſonal liberty. Even in Denmark, therefore, ſumptuary laws would be inexpedient.

Beſide the value of theſe eſſays as they relate immediately to the queſtion propoſed, we find in them ſome uſeful obſervations on the taxing of foreign articles, on dreſs in general, and on the produce and imports of Denmark. *Jen. Allg. Lit. Zeit.*

ROMANCE.

ART. XIX. Leipſic. *Geheime Geſchichte des Philoſophen Peregrinus Proteus, &c.* Secret Hiſtory of the Philoſopher Peregrinus Proteus: by C. M. Wieland. 8vo. 776 p. 1791.

Lucian has drawn his philoſopher as a downright impoſtor: Mr. W. here exculpates him from the charge, and depicts him as the dupe of an overheated imagination whilſt he miſled others. This appears from the account which he gives of himſelf to Lucian in the Elyſian fields. The work itſelf exhibits a maſterly delineation of the effects of enthuſiaſm on the mind, aud deſerves perhaps to be ranked as the beſt proſe production of its celebrated author.

Jen. Allg. Lit. Zeit.

MUSIC.

ART. XX. Paris. *Mélopée moderne, ou l'Art du Chant reduit en Principes, &c.* Modern Modulation, or the Art of Singing reduced to Principles: by Mr. Martini, Superintendant of the King's Muſic. Price 15 l.

This elementary and didactic work is one of the moſt important on the arts of teaching and compoſing muſic that has yet been publiſhed. It is divided into two parts. In the firſt Mr. M. treats of the manner of teaching to ſing, the voice and its defects, and the neceſſary exerciſes. The ſecond part conſiſts of examples illuſtrative of the principles laid down in the firſt; and gradually leading the learner to the execution of the moſt difficult paſſages. It is particularly calculated for thoſe who would accompany their voice with the piano forte, or ſing to a full orcheſtra; but it is adapted only to ſuch as have ſome previous knowledge of the art. *L'Eſprit des Journaux.*

PHILOLOGY.

ART. XXI. Copenhagen. *Forſog til en forbedret Grönlandſk Grammatik, &c.* Sketch of an improved Grammar: by Otho Fabricius. 8vo. 330 p. with two fol. Tables of the Suffixes of the Verbs. 1791.

In this work the Greenland Grammar of biſhop Egede, publiſhed in 1760, is conſiderably improved, and the vocabulary much extended. Foreigners, however, will wiſh a Latin explanation had been added of the words of a language in many reſpects remarkable, and peculiar as it is. *Jen. Allg. Lit. Zeit.*